ΑΦΗΝΙΑΣΤΗΣ;

OR,

The Right Rebel.

ΑΦΗΝΙΑΣΤΗΣ:

OR,

The Right REBEL.

A

TREATISE

DISCOVERING

The true use of the *Name* by the *Nature*

OF

REBELLION;

With the *Properties* and *Practises* of REBELS.

Appliable to all both *old* and *new* *PHANATIQUES.*

By *Christopher Harvey*, Vicar of *Clifton* in the County of *Warwick.*

NUMB. XVII. 10.

For a token against the REBELS.

Printed for R. *Royston* Bookseller to his Sacred MAJESTY. 1661.

16
FEB
1928

To the Honourable

Sir *Geoffery Palmer*

Knight and Baronet,

HIS

Majesties Atturney General.

SIR,

IT *is not for any* private ends, *that I now make bold to* preſent *this* Treatiſe *unto you*, *but out of a* confident perſwaſion, *that*, *as the* publick proſecution *of* Rebels *doth in a* ſpecial manner *appertain unto you*, *in reſpect of that* Honourable imployment, *which you moſt* deſervedly *have for the* Kings moſt Excellent Majeſty, *ſo there is no man* better able, *or more* willing, *to* ſtate *and* determine *all things a-*

bout Rebellion aright, and ſo none fitter to paſſe an approbation, or cenſure, upon that which I have written concerning the Nature of Rebellion, together with the properties and practices of Rebels, in order to the true uſe of the Name. Perhaps in reſpect of the matter contained in it, this Treatiſe might have ſeen the light more ſeaſonably, as ſoon as it was penned, although not ſo ſafely, either for the Author, the Printer, or the Publiſher, the Uſurpers of pretended Authority, with other Actors and Abetters of Rebellious practices, opinions and principles, being then too potent, and too prevalent: Yet I hope the publication of it now, though ſixteen years after, may be profitable, in reſpect of the end intended in it:

which

which is, That axes may be laid to the roots of that Rebellion, the body and branches whereof are happily thrown down, and trodden under foot. *Unto which* end *if this, or any of my other Writings ſhall prove* inſtrumental, *I will bleſſe God for it, and think my ſelf ſo much the more* obliged *to pray for an* happy confluence, continuance, *and* increaſe *of all imaginable* comforts *to his* Majeſties Royal perſon, *and all his* Loyal people: *amongſt whom you are, and alwayes have been, ſo* remarkably eminent, *that you are* highly honoured *by them all, and in particular by*

Your very humble Servant,

Chriſtopher Harvey.

A Catalogue of ſome new Books Printed for R. Royſton.

THe Counſel which the Biſhop of Exceſter delivered to XLIV. Presbyters and Deacons, after they had been Ordained by him (with the aſsiſtance of other grave Miniſters) in the Cathedral Church of Exceſter, after the Primitive, Catholick and lawful Way of the Church of England.

Elenchus Motuum Nuperorum in Anglia. Geo. Batio M. D. Regia Majeſtatis Proto-medico.

The Syracuſan Tyrant; or the life of Agathocles, with ſome Reflexions on the practices of our Modern Uſurpers. New.

A PREFACE TO THE READERS,

SHEWING

The Time when, the Occasion whereupon, this TREATISE was written, with the *Authors* intent and purpose in it.

Christian Readers,

THis Treatise, being finished April 3. 1645. *was written at that time, when the* King, *and those that called themselves* the Parliament, *were more equally poised, in respect of Power, then at other times: and then the crime of* Rebellion *was mutually charged by either party on the other, with confidence enough on both sides, although without any good reason on the one. Impossible it was that both should be in the right, and therefore I thought it very necessary, that it should be made appear, which was in the wrong. I do not mean unto my self, who was alwayes sufficiently satisfied in that particular:*

particular: but unto others, by whom it was either denyed or doubted of. To this purpose the best expedient I made account would be a Treatise tending to discover the true use of the Name, by the Nature of Rebellion, together with the properties and practices of Rebels, so far forth only, as they are observable in holy Scripture, without any inference at all thereupon, or application thereof, with respect unto particulars. Otherwise I did fear, that prejudice and partiality, which all men are too prone unto, would be apt to render the work ineffectual to them, who had greatest need to make good use of it: Self-interest commonly making men very unwilling to look upon any thing as truth, which they perceive before-hand intended to be a means of discovering their own, either errours or enormities. Though Ahab confessed unto Jehoshaphat, that Micaiah the son of Imlah was one, by whom they might enquire of the Lord, yet he was not ashamed to say, I hate him, for he doth not prophesie good concerning me, but evill, 1 King. 22. 8. And it seemeth St. Paul had experience

rience of the like dealing amongſt the Galatians, *when he ſaid*, Am I therefore become your enemy, becauſe I tell you the truth? Gal. 4. 16. *Our Saviour himſelf gives the reaſon of it*, *Joh.* 3. 20. For every one that doth evill, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. *I remember that our Saviour, when he ſent forth his* Apoſtles *as* Sheep in the midſt of Wolves, *required of them* Serpentine wiſdom, *as well as* Dovelike harmleſneſs, *Matth.* 10. 16. *And that St.* Paul *ſaid of himſelf to the* Corinthians, Being crafty, I caught you with guile, 2 Cor. 12. 16. *I thought it might be a queſtion, Whether* David *would ſo ſoon have confeſſed of himſelf*, I have ſinned againſt the Lord? 2 Sam. 12. 13. *if* Nathan *had not firſt wrought upon him by a* Parable, *and brought him to condemn himſelf unawares, when he thought he paſſed ſentence on another man. Therefore I hoped it might be a good advantage to the* cauſe *for which I was ingaged, if I could get my* propoſition *intertained, before*

before I gave any occasion to them that were most concerned, to suspect what I intended to assume upon it.

These Considerations *led me on to the* writing *of this* Treatise, *and to do it in this manner*; *with a* resolution *to* forbear, *as much as I could, all* exasperating phrases, *and* terms *of* provocation: *which are apter to* alienate *the* affections *of* men, *then to* rectifie *their* understandings. *When I had done, I sent a Copy of it unto* London, *to try whether any man would adventure to* publish *it: but it returned unto me, as* Noahs *Dove did into the Ark,* when she found no rest for the sole of her foot, because the Waters were on the face of the whole earth, Genes. 8. 9. *Then I drew out another Copy, and let them both passe abroad thorow many* private hands, *in hope they might do some good that way. One of them at last being come into the hands of one who is now* resolved *to put it to the* Presse, *I have thought it not amiss, by way of* Preface, *to premise thus much*

much, and to intreat you, Christian Readers, *that if you finde I have in* prosecution *of the* passages *which lay before me, inserted such* interpretations *of some places of* Scripture, *as are not usual, you will not interpret it* presumption *in me, since I only* propound *them but as* probable, *and leave the further* consideration *of them unto others of better* abilities.

And whereas, The new Phanatique, *is placed in the top of every other page, as running* parallel *to* The Right Rebel, *it was not done by my* direction, *but had I known its being so* intended *in time, I should have endeavoured to* prevent *it: because I conceive that name too* narrow *to be used as* equivalent *to* the Right Rebel. *Which I would have to be understood as* comprehending *all both* old *and* new Phanatiques, *yea all* Schismatical Sectaries, *and* Seditious Separatists *of what sort soever, who are not, as they ought to be, both* Loyal Subjects *of the* Crown, *and* obedient Sons *of the* Church *of* England. *For I intended this* Treatise *should be as a*

perpetual

perpetual Almanack, *or* universal Prognostication, *calculated for all* Meridians *of* Rebellion, *where and whensoever, as I purpose to manifest more fully hereafter in a* Postscript *annexed.*

The Stationer to the Reader.

THe absence of the *Author*, and his incovenient distance from *London*, hath occasioned some lesser escapes in this Treatise: The *Stationer* thinks it the best instance of pardon, if the escapes be not laid on the *Author*, and he hopes they are no greater then an ordinary understanding may amend, and a little Charity may forgive.

R. Royston.

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ΑΦΗΝΙΑΣΤΗΣ.

THE NEW PHANATIQUE;

OR,

The right Rebel.

SECT. I.

The end and use of Names. *God careful that things should not be miscalled. An Introduction to the ensuing discourse.*

THE proper end of *names* is to discover the nature of *things*, and the right use of them to distinguish things that differ. A matter many times of much importance: for misapplication of Names gives occasion to a misunderstanding of the things themselves, to which those Names are misapplyed: and the errors, into which

the minds of men are ſo miſled, too often carry on their affections and actions unto groſſe enormities. So vices diſguiſed in the names of virtues get admittance many times and kind entertainment, whileſt virtues branded with the names of vices are hardly handled and ſhut out of doors: eſpecially if a partial affectation of, or a prejudicate opinion againſt the perſons, by whom ſuch vices or virtues are practiſed, concur. And ſuch partiality and prejudice ſometimes take poſſeſſion of the minds of men before they are aware, being ſecretly conveyed into them by the ordinary uſe of Names acceptable or odious, admitted without taking time and care to conſider whether they be wrong or rightly applyed. In which reſpect God is not only careful of his own name that he may not be miſcalled, as Joſh. 2. 16. *Thou ſhalt call me* Iſhi, *and ſhalt call me no more* Baali: nor his name given unto others, as Iſa. 42. 8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven images:* but of his peoples alſo, Iſa. 62. 2. *Thou ſhalt be called by a new name,*

name, which the mouth of the Lord ſhall name: and verſ. 4. *Thou ſhalt no more be termed* Forſaken, *neither ſhall thy land any more be termed* Deſolate: *but thou ſhalt be called* Hephzibah, *and thy land* Beulah. Iſa. 65. 16. *Ye ſhall leave your name for a curſe unto my choſen: for the Lord ſhall ſlay thee, and call his ſervants by another name.* Yea, his care in this kinde extends it ſelf ſometimes to particular perſons, in giving them peculiar and proper names, as to *Abraham* he ſaith, Gen. 17. 5. *Neither ſhall thy name any more be called* Abram, *but thy name ſhall be* Abraham: and of *Sarai* he ſaith, ver. 15. *As for* Sarai *thy wife thou ſhalt not call her name* Sarai, *but* Sarah *ſhall her name be.* And not for proper names only, but appellative alſo, God himſelf takes order by his Prophet *Iſaiah* that they ſhall not be miſplaced; Iſa. 62. 5. *The vile perſon ſhall be no more called liberal, nor the churle ſaid to be bountiful:* yea he pronounceth a wo by the ſame Prophet againſt them that practiſe ſuch confuſion of language, Iſa. 5. 19. *Wo unto them that call evill good, and good evill, that put*

darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter. Great need men had therefore to be careful what they ſay, and by what names they ſpeak of one another, leſt they fall under the *wo* pronounced againſt them, *that juſtifie the wicked, and take away the righteouſneſs of the righteous from him,* Iſa. 5. 22.

To inſtance one particular only. The name of a *Rebel* is juſtly ſo odious, that, I will not ſay, no good Chriſtian, no truly Religious, but no good moral civil honeſt man can hear it without an inward diſlike and deteſtation of thoſe perſons and their practiſes, to whom that name of right belongs, and by which they have deſerved to be named ſo. But ſhould we unadviſedly and raſhly paſſe cenſure upon all for ſuch, and proſecute them accordingly, concerning whom that name is uſed, and but confeſs (as in reaſon we muſt, if we do ſo our ſelves) that others alſo may do ſo, we may peradventure not only be in danger to *offend againſt the generation of Gods children*, which the Pſalmiſt was afraid of, Pſal. 73. 15. but likewiſe

likewiſe have that fulfilled in our ſelves, which was foretold of *Iſhmael*, Gen. 16. 12. *He will be a wilde man: his hand will be againſt every man, and every mans hand againſt him.* For, as the courſe of things is carryed now a dayes, the *crime of Rebellion* can hardly be charged upon any particular perſon, who wil not be ready both to juſtifie himſelf, and accuſe his accuſer as faulty in that which he findeth fault with. So concerning the *evil of Rebellion* there will no doubt be made by any, but the queſtion is only, *who are Rebels?* To which an indifferent anſwer *in hypotheſi*, as with relation to particular perſons, is hardly to be expected from any that are intereſted on any ſide, unleſs they could firſt *in theſi* agree on ſome ſuch certain marks to try a *Rebel* by, that upon whomſoever they were found, he muſt of neceſſity confeſs himſelf ſuch. But that peradventure is alike improbable, if not impoſſible. Yet this I hope there is none will deny: whom God cals a *Rebel*, he is one indeed. He, to whom the name and nature of *Rebellion*, the properties and practiſes of Rebels, obſervable in holy Scripture may truly

be applyed, must either take upon him to correct Gods Word, or else confess himself a *Rebel*. To lend some light then unto this discovery, it will not be amiss to reduce unto their several heads those things which may be found observable in holy Scripture concerning these particulars: and first of the name *Rebellion*.

SECT. II.

Rebels, Rebellious, Rebellion, to Rebel, *words borrowed from the Latine* Rebellare. *Four Hebrew words in the Old Testament so rendred in our English Translation.*

Rebels, Rebellious, Rebellion, to Rebel, are words all borrowed from the Latine *Rebellare*: which properly signifies *bellum redintegrare*, to raise up War again after it hath been once laid down or suppresst: as they do, *qui aliquando victi,*

victi, & in deditionem recepti, in fide quam principi aut Reipub. obligarunt non permanent: who having formerly been overcome, or ſubmitted themſelves, revolt and fall away from that fidelity wherein they ſtood obliged to their Prince or Countrey: the prepoſition *re* being by an *Apocope* drawn out of the Adverb *retro*, back again: as *Calepine* obſerves.

They are often uſed by our Engliſh Tranſlators of the Bible in the Old Teſtament, but never in the New, although the Greek word ἀποστασία, Act. 21. 21. and 2 Theſſ. 2. 3. Engliſhed *forſaking* and *falling away* import as much.

The words in the Hebrew ſo rendred in our Engliſh are originally four.

The firſt is מרד Gen. 4. 4. *Twelve years they ſerved* Chedorlaomer, *and in the thirteenth year they rebelled.* So Numb. 14. 9. and in other places.

The ſecond is, מרה Pſal. 5. 10. *They have rebelled againſt thee.* Numb. 17. 10. *To be kept for a token againſt the rebels,* לבני-מרי *the ſons of Rebellion.* So Numb. 20. 10. and in other places.

The third is מרד 1 King. 12. 19. *So Israel rebelled against the house of David.* So 2 King. 1.1. & 3. 5, 7. 2 Chr. 10.19. Job 34. 37. Isa. 1. 2.

The fourth is, סור or סר Isa. 1. 23. *Thy Princes are rebellious.* So Psal. 68.18. Isa. 30. 1. & 65. 2. Hos. 7. 14.

Of these the first, which is מרד, properly signifieth to forsake or fall away from them, to whom before men either did, or at least pretended to adhere. In another acceptation it signifieth to be miserable, and to wander up and down, as those that are cast out and banished for their rebellion. Lam. 1.7. *In the dayes of her affliction and her miseries.* Isa. 58.7. *The poor that are cast out.* Schindler observes that *Nimrod* had his name from hence, *qui fuit rebellis, & mundum reddidit rebellem,* as being both rebellious himself, and the ring-leader of rebellion to the rest of the world. Or, as *Buxtorfius* hath it, *Quòd omnes rebellantes imperiosè & tyrannicè sibi subjecerit. Ipse enim primus cœpit esse potens, id est, imperiosus in terra,* Gen. 10. 8. *Cum Noachus cum suis plus habuerit authoritatis, quàm potentiæ,*

tentiæ, eumq; ſponte magis venerarentur, quàm imperio coacti metuerent. Becauſe he imperiouſly and tyrannically brought in ſubjection to himſelf all thoſe that rebelled, or obſtinately oppoſed themſelves: for he was the firſt that began to be powerful, that is, imperious in the earth: when as *Noah* with his had more authority then power, and they rather reverenced him of their own accord, then feared him, as being conſtrained by command to do it. He likewiſe obſerves that the Rabbins call the Devill מרוד, *qui a Deo defecit*, who fell away or revolted from God; and a wilde Aſſe, which is *rebellis & intractabilis*, ſtubborn and untractable, מרודא.

The ſecond, which is מרה, properly ſignifies to alter, or change ſomething, which was or ſhould have been otherwiſe before. *In Hiphil*, as *Buxtorfius* obſerves, it ſignifies *irritare*, to provoke or ſtir up; and in the *Syriack*, as *Schindler* obſerves, to imitate.

The third, which is פשע, properly ſignifies to diſobey the will and command of another, contumaciouſly or out of pride

to

to transgress a Covenant made. In *Niphal*, as *Buxtorfius* observes, it signifies to be offended or provoked to anger, as Prov. 18. 19. *A brother offended:* and is sometimes used in a larger sense for any trespasse, wherein one man deals unfaithfully with another, as Exod. 22. 9. *For all manner of trespass.*

The fourth, which is סור, properly signifies to turn aside, or to depart from, as Gen. 49. 10. *The Scepter shall not depart from Judah.* Exod. 32. 8. *They have turned aside quickly out of the way which I commanded them.* Jer. 2. 21. *The degenerate plants of a strange vine; A vera vitis natura recedentes,* saith *Buxtorfius*, varying from the true nature of the Vine.

Other words besides these are used by the holy Ghost in Scripture to the same purpose: But I mention them not because by our English Translators they are not rendered in these terms. And these may suffice to let us see how we are to understand the word *Rebellion*, according to the use thereof in Scripture.

SECT.

SECT. III.

Rebellion *in Scripture uſed ſometimes in a larger, ſometimes in a ſtricter ſenſe. What* Rebellion *is.*

Rebellion then in Scripture is uſed ſometimes in a larger, ſometimes in a ſtricter ſenſe. In a larger ſenſe all diſobedience is *Rebellion:* yea all neglect of duty, and the doing of any thing that ought not to be done. So God tels *Moſes* and *Aaron*, that *they rebelled againſt his word at the water of* Meribah. Numb. 20. 24. *becauſe they believed him not to ſanctifie him in the eyes of the children of Iſrael*, verſe 12. Joſh. 1. 18. *Whoſoever he be that doth rebel againſt thy commandement, and will not hearken unto thy commandement in all that thou commandeſt him, he ſhall be put to death.* In which ſenſe to diſobey, or to tranſgreſs, and to rebel, are interchangeably added as Synonymal terms to

one

one another. Nehem. 9. 26. *They were disobedient and rebelled against thee.* Lam. 3. 42. *We have transgressed and have rebelled.* Ezek. 20. 13. *The house of Israel rebelled against me in the wilderness: they walked not in my statutes.* Ver. 21. *The children rebelled against me: they walked not in my statutes, neither kept my judgements to do them.* Dan. 9. 5. *We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.* Ver. 9, 10. *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the Lord our God to walk in the laws which he set before us by his servants the Prophets.*

In a stricter sense not all disobedience absolutely, but that which is accompanied with stubbornness, perverseness, obstinacy, contempt or contumacy is *Rebellion.* Deut. 1. 43. *You would not hear, but rebelled against the commandement of the Lord, and went presumptuously up into the hill.* Deut. 21. 18. *If a man have a stubborn*

born and rebellious ſon. Ver. 20. *This our ſon is ſtubborn and rebellious.* Deut. 21. 27. *I know thy rebellion and thy ſtiff neck.* 1 Sam. 15. 24. *Rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and Idolatry.* 1 Sam. 20. 30. *Thou ſon of the perverſe rebellious woman.* Pſal. 107. 11. *They rebelled againſt the word of the Lord, and contemned the counſel of the moſt High.* In this ſenſe *Rebellion* is ſin, and ſomething elſe beſide. Job 34. 37. *He addeth rebellion unto his ſin.* To rebel in this ſenſe is not only to turn away, but likewiſe to refuſe to return. Iſa. 1. 20. *If ye refuſe and rebel.* Jer. 5. 3. *They have refuſed to receive correction: they have made their faces harder then a rock, they have refuſed to return.* It is not a neglecting only, but a rejecting alſo of the Word of the Lord. 1 Sam. 15. 23. *Becauſe thou haſt rejected the Word of the Lord, he hath alſo rejected thee from being King.* It is a labouring by multitude and power to withſtand and overtop Authority, by violence and force of arms to maintain and uphold themſelves and others in their diſobedience, and ſo to

ſet

ſet inferiours free from that ſubjection which they owe unto, or is challenged by, their ſuperiours: whether they be ſuch *de facto* only, or *de jure* only, or *de facto* and *de jure* both. *De facto* only, as 2 King. 18.7, 20. *de jure* only, as 1 King. 12. 19. 2 Chr. 13. 6. *de facto* and *de jure* both, as Numb. 17. 10. 2 Chr. 36. 13. Jer. 52. 3.

But, whether uſed in a ſtricter or a larger ſenſe, the word *Rebellion*, and the reſt of the ſame ſignification, ſeem not applicable unto any, but as they ſtand in relation of inferiority unto others as ſuperiors, either in reſpect of Authority, or Power, or both, either actually ſuch, or in pretenſe at leaſt. And, becauſe there is alwayes oppoſition in it of one unto another, therefore it is uſual with the holy Ghoſt in Scripture, when he ſpeaks of *Rebellion*, to deſign the *object*, unto which the *action* is directed, led in by the prepoſition *againſt*, as Jer. 28. 16. *Thou haſt taught rebellion againſt the Lord*, Lam. 1. 18. *I have rebelled againſt his commandement.* 2 King. 1. 1. *Moab rebelled againſt Iſrael.* And ſo *Rebellion* in general will ſignifie

any

any oppoſition of an inferiour unto his ſuperiour contrary to that duty of ſubjection, wherein he ſtands obliged unto him, or which is required of him: more particularly that which is accompanied with obſtinate, perverſe and ſtubborn contumacy or contempt: eſpecially that which is openly avowed, and purpoſely maintained by violence and force of Armes.

SECT. IV.

Rebellion *diverſly diſtinguiſhed in reſpect of the* ſubject.

THe name *Rebellion* being thus explained, for the better underſtanding of the thing it ſelf, we muſt conſider that *Rebellion* may be divers wayes diſtinguiſhed. As in reſpect of the *ſubject*: ſo firſt, *Rebellion* is either of one, or of more, and thoſe either few or many. Of one, as Deut. 21. 18, 20. *If a man have a ſtubborn and rebellious ſon. This our ſon is ſtubborn and rebellious.* Joſh. 1. 18. *Who-*

Whosoever he be that doth rebel against thy commandement. 2 King. 3. 5,7. *The King of* Moab *rebelled.* Jer. 52. 3. Zedekiah *rebelled against the King of* Babylon. Job 34. 37. *He addeth rebellion to his sin*; speaking of *Job*. Of a few, so Numb. 20. 24. *Because ye rebelled against me:* speaking in particular to *Moses* and *Aaron*. Of many, as Numb. 20. 10. *Hear now ye rebels*, speaking in generall to the whole congregation of *Israel*. Josh. 22. 18. *Ye rebel to day against the Lord:* speaking to the children of *Reuben*, the children of *Gad*, and the half tribe of *Manasseh*.

Secondly, *Rebellion* is either of those that are authors and ringleaders themselves, or of those that are associates and followers of others. Of the authors and ringleaders themselves, as 2 Chr. 13. 6. Jeroboam *the son of* Nebat *the servant of* Solomon *the son of* David *is risen up, and hath rebelled against his Lord.* Jer. 28. 16. *This year thou shalt die, because thou hast taught rebellion against the Lord:* speaking to the false Prophet *Hananiah*. Jer. 29. 32. *Because he hath taught rebellion against the Lord:* speaking of the lying Prophet

Prophet *Shemaiah*. Of those that are associates and followers of others, as Numb. 17. 10. *To be kept for a token against the rebels:* in the original, *the sons of rebellion:* speaking of those that had been led into rebellion by *Korah* and his companions, who in the former chapter had been partly swallowed up by the earth, and partly consumed with fire from before the Lord. 1 King. 12. 19. Israel *rebelled against the house of* David: speaking of the ten tribes that followed *Jeroboam*.

Thirdly, *Rebellion* is either of those that of right and in duty ought to be obedient, or of those that have formerly through fear, or by force been constrained to submit themselves. Of those that of right and of duty ought to be obedient, as Josh. 22. 29. *God forbid that we should rebel against the Lord.* Deut. 11. 18, 20. If a man have a stubborn and rebellious son. *This our son is stubborn and rebellious.* 1 Sam. 12. 15. *If ye will not obey the voice of the Lord, but rebel against the word of the Lord, then shall the hand of the Lord be against you.* 2 Chr. 13. 5, 6. *Ought ye*

not to know that the Lord God of Israel *gave the Kingdom over* Israel *to* David *for ever, even to him and to his Sons by a Covenant of Salt? Yet* Jeroboam *the ſon of* Nebat, *the ſervant of* Solomon *the ſon of* David, *is riſen up and hath rebelled againſt his Lord.* Of thoſe that have formerly through fear, or by force been conſtrained to ſubmit themſelves, as Gen. 14. 4. *Twelve years they ſerved* Chedorlaomer: *and in the thirteenth year they rebelled.* 2 King. 1. 1. *Then* Moab *rebelled againſt* Iſrael. 2 Chr. 36. 13. *He alſo rebelled againſt King* Nebuchadnezzar, *who had made him ſwear by God.* So Ezek. 17. 15, *&c.*

Sect. V.

Rebellion *diverſly diſtinguiſhed in reſpect of the* adjuncts.

THus in reſpect of the *ſubject*. In the next place *Rebellion* may be diverſly diſtinguiſhed in regard of the *adjuncts*. As firſt, *Rebellion* is either ſudden and occaſional,

occasional, or purposely intended and deliberate. Sudden and occasional, as that of *Moses* and *Aaron*. Numb. 20. 24. Purposely intended and deliberate, as that of *Jeroboam* and the ten tribes. So Prov. 17. 11. *An evil man seeketh only rebellion.* Jer. 5. 23. *This people hath a revolting and rebellious heart.* Nehem. 6. 6. *It is reported amongst the heathen, and* Gashmu *saith it, that thou and the Jews think to rebel.*

Secondly, *Rebellion* is either short, and soon suppress, repented of, desisted from and laid aside, or long continued and persisted in. Short and soon suppress, or else repented of, disisted from and laid aside, as that of *Korah* and his companions, Numb. 16. that of *Absalom*, 2 Sam. 15. *&c.* and that of *Sheba*, the son of *Bichri*, 2 Sam. 20. Long continued and persisted in, as that of *Jeroboam* and the ten tribes, 2 King. 12. 19. So Deut. 9. 7. *From the day that thou didst depart out of the land of* Egypt, *until ye came unto this place, ye have been rebellious against the Lord.* Ver. 24. *Ye have been rebellious against the Lord from the day that I knew you.*

Thirdly, *Rebellion* is either a ſpecial act of diſobedience in ſome one particular only, or a general caſting off of all ſubjection. A ſpecial act of diſobedience in ſome one particular only, as Joſh. 22. 16. *What treſpaſs is this that ye have committed againſt the Lord God of* Iſrael, *to turn away this day from following the Lord, in that you have builded you an altar, that ye might rebel this day againſt the Lord?* A general caſting off of all ſubjection, as 2 King. 18. 7. *He rebelled againſt the King of* Aſſyria, *and ſerved him not:* ſpeaking of *Hezekiah.*

Sect. VI.

Rebellion *diverſly diſtinguiſhed in reſpect of the* object.

THus in reſpect of the *adjuncts.* In the third place, *Rebellion* may be diſtinguiſhed in regard of the *object.* So *Rebellion* is either immediately againſt God or againſt Man, or mediately againſt God in Man. Immediately againſt God when his

his will revealed in his Word is not obeyed, as Ezek. 20. 18. *The house of* Israel *rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgements.* Ver. 21. *The children rebelled against me: they walked not in my statutes, neither kept my judgements to do them.* Hos. 13. 16. Samaria *shall become desolate, for she hath rebelled against her God.*

Immediately against Man three wayes:

First, when his commandements are disobeyed, as 1 Sam. 20. 30. *Saul* cals *Jonathan a son of perverse rebellion,* because he would not at his command send and fetch *David* unto him that he might slay him.

Secondly, when his authority is contemned and despised. 2 King. 18. 7. Of *Hezekiah* it is said, *he rebelled against the King of* Assyria, *and served him not:* namely, in that he would not accept of, and acknowledge him for his superiour King.

Thirdly, when his power is resisted, or preparation made to that purpose that

it may be. So 2 King. 17. 4. of *Hoſheah* it is ſaid, that *the King of* Aſſyria *found conſpiracy in him*; and the reaſon is rendred, *for he had ſent meſſengers to So King of* Egypt, *&c.* as afterward. Ezek. 17. 15. it is ſaid, *He rebelled againſt him in ſending his Embaſſadors into Egypt, that they might give him horſes and much people:* ſpeaking of *Zedekiahs* preparation to ſtrengthen himſelf againſt the King of *Babylon.* And that which our Engliſh there renders *conſpiracy* קשר, *Schindler* obſerves to be rendred by the *Chaldee Paraphraſt* in other places *rebellion*, as 2 Sam. 15. 12. and Iſa. 8. 12. So that of 2 King. 9. 14. Jehu *conſpired againſt* Joram, by him is rendred *rebellis fuit.*

Mediately againſt God in Man three wayes:

Firſt, when men in authority requiring obedience to the commands of God are diſobeyed: as Joſh. 22. 19. *Rebel not againſt the Lord, nor rebel againſt us, in building you an altar, beſide the altar of the Lord our God.*

Secondly, when inferiours will not yield ſubmiſſion

ſubmiſſion unto the authority and obedience unto the commands of thoſe whom God hath placed over them as their ſuperiors: as 2 Chr. 13. 8. *And now ye think to withſtand the kingdom of the Lord in the hand of the ſons of* David.

Thirdly, when men of themſelves take upon them to put Authority and Power into the hands of others without warrant from God: as Nehem. 9. 17. *They refuſed to obey, neither were mindful of the wonders that thou didſt amongſt them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage.* So that may be *Rebellion againſt God*, which is not *Rebellion againſt man:* becauſe men in authority do not alwayes, as they ſhould do, command obedience unto Gods commands. And that may be *rebellion againſt Man*, which is not *rebellion againſt God:* becauſe men many times uſurp authority over thoſe that they ought not, whom God hath not commanded to be ſubject and ſubmit themſelves unto them: or having authority employ it in commanding ſuch things as are not agreeable, but contrary, to the

revealed will of God. And that which is *Rebellion againſt Men* may be *Rebellion againſt God* alſo; becauſe thoſe that are in authority do ſometimes command thoſe things which God commands: and God doth alwayes require of inferiours obedience unto the commands of their ſuperiours, in all things that are not forbidden by himſelf, either expreſly or by conſequence. Rom. 13. 1, *&c.* Tit. 3. 1. 1 Pet. 2. 13, *&c.*

SECT. VII.

Rebellion *ſo called either lawful, or unlawful.*

BY this it appears that *Rebellion* (ſo called) may be either lawful or unlawful. Lawful, when it is neither directly nor indirectly, neither immediately nor mediately forbidden by God. Such I make account was the *Rebellion* of *Hezekiah* againſt the King of *Aſſyria*, 2 King. 18. 7. For the King of *Aſſyria* having no lawful authority over *Hezekiah*, but only by

by power uſurping upon him, there was no command of God, by which *Hezekiah* was either directly or indirectly, immediately or mediately, obliged any longer to be ſubject and ſubmit himſelf unto the King of *Aſſyria*, when he had means and opportunity to free himſelf from ſuch ſubjection. And ſuch was the *Rebellion* (if it may be ſo called) of *Shadrach*, *Meſhach* and *Abednego*, Dan. 3. when, as the phraſe is, ver. 28. *They changed the Kings word*, when they purpoſely and profeſſedly diſobeyed the Kings decree, whereby they were commanded to fall down and worſhip the golden Image, which he had ſet up. And ſuch was the *Rebellion* (if it may be ſo called) of *Daniel*, when (though he knew that King *Darius* had ſigned the writing and decree, which all the preſidents of the Kingdom, the Governours and the Princes, the Counſellours and the Captains, had conſulted together *to eſtabliſh as a Royal Statute, that whoſoever ſhould ask a petition of any God or Man for* 30 *dayes, ſave of the King, ſhould be caſt into the den of Lyons*) yet he *went*

into

into his house, and his windows being open in his chamber towards Jerusalem, *he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did afore time*, Dan. 6. 7, &c. I say (if it may be so called) for though in effect those men call it so, when ver. 13. they say, *That* Daniel, *which is of the captivity of the children of* Judah, *regardeth not thee, ô King, nor the decree that thou hast signed* (as certain *Caldeans* had formerly said of *Shadrach*, *Meshach* and *Abednego* to King *Nebuchadnezzar*, Dan. 3. 12. *These men, ô King, have not regarded thee*) yet *Daniel* stands upon his justification, and pleads his own innocency, not only before God, but also before the King, Dan. 6. 22. And both the dealing of *Darius* thereupon towards *Daniel*, and of *Nebuchadnezzar* towards *Shadrach*, *Meshach*, and *Abednego*, shew plainly how well they were satisfied that those accusations were no other but undeserved calumnies. And though the holy Ghost, 2 King. 18. 7. speak of *Hezekiahs* not serving the King of *Assyria* in the same terms that *Rabshakeh* himself doth,

doth, ver. 20. ſaying in his Maſters name, *On whom doſt thou truſt that thou rebelleſt againſt me?* Yet we muſt not underſtand it ſo, as if in Gods eſteem that act of *Hezekiah* were indeed *Rebellion*, but he ſpeaks according to the manner of men, who ſometimes uſe ſuch terms in ſpeaking as are uſed by others, though themſelves have another opinion of the things themſelves concerning which they ſpeak. So *David*, upbraided by his wife *Michal*, as though he had ſhamefully uncovered himſelf when he danced before the Lord, being girded with a linen Ephod, ſaith, *I will yet be more vile then thus*, 2 Sam. 6. 22. Not becauſe he thought he was any way vilified thereby indeed, but becauſe *Michal* deſpiſed him for doing ſo, and therefore he ſeemed vile unto her. So St. *Paul* cals *the preaching of the Goſpel fooliſhneſſe*, 1 Cor. 1. 18, *&c.* not becauſe it was ſo indeed, or that he himſelf eſteemed ſo of it, but becauſe they that were wiſe men only after the fleſh both termed and reputed it ſo. But when it is either directly or indirectly, immediately or mediately, forbidden

forbidden by God, *Rebellion* is then unlawful.

Sect. VIII.

Rebellion *ſometimes ſo eſteemed by men not only lawful, but alſo neceſſary.*

NAy more it appears that that, which ſometimes is eſteemed and termed *Rebellion* by men, may be, and is in truth, and in Gods account, not only lawful but neceſſary alſo, and ſo not *Rebellion* indeed, but duty. As when the commands of inferiours in authority, are diſobeyed in obedience unto the lawful commands of thoſe that in authority are their ſuperiours. So the Soveraignty of God being abſolutely Supreme, as himſelf is the moſt high over all, if men, though the higheſt upon earth, command that which is forbidden by God, or forbid that which is commanded by him, it is not unlawful but neceſſary *Rebellion* (if it may be ſo called) to obey him, though they thereby

by be diſobeyed. For as *Peter* and the other Apoſtles tell the high Prieſt and the reſt of the Councill, Act. 5. 29. *We ought to obey God rather then men.* A thing ſo altogether undeniable, that *Peter* and *John* are not affraid to appeal unto themſelves for it, Act. 4. 19. *Whether it be right in the ſight of God to hearken unto you more then unto God, judge ye.* Thus *Jonathan* did well in diſobeying his father, when he commanded him to ſend and fetch *David* unto him that he might ſlay him, 1 Sam. 20. 31. although *Saul* call him *a ſon of perverſe rebellion*, v. 30. becauſe, by obeying his father in that, *Jonathan* knew he ſhould have diſobeyed God, being as he was well aſſured of *Davids* innocency, chap. 19. 4, *&c.* And on the contrary *Saul* himſelf confeſſeth unto *Samuel*, *I have ſinned, for I have trangreſſed the commandement of the Lord, and thy words, becauſe I feared the people and obeyed their voice,* 1 Sam. 15. 24. Yea, notwithſtanding that *Saul* doth plead a pretence of Religion for what he had done, ver. 15. and ſeems to confeſs not an act of the people only to that purpoſe,

but

but such an authority, or power at least, in them as (if not of right, yet) for fear he was obedient to, *Samuel* forbears not to term it *Rebellion* equal unto *Witchcraft* and *Idolatry*, ver. 23. So all humane authority upon earth being of two kinds, Supreme and Subordinate, and there being no subordinate Authority but that which is derived from the Supreme, if subordinate Magistrates forbid that which is lawfully commanded, or command that which is justly forbidden by the Supreme, to disobey the Subordinate in obedience to the Supreme, is not only lawful but necessary also, and so not to be either called or accounted *Rebellion*, unless we will say that that may be *Rebellion*, which is so far from being unlawful, that it is to be esteemed truly laudable. Remarkable to this purpose is that answer of the man that told *Joab* he saw *Absalom* hanged in an oake: when *Joab* had said, *Why didst thou not smite him there to the ground, and I would have given thee ten shekels of silver and a girdle?* his answer is, *Though I should have received a thousand shekels of silver*

in

in my hand, yet would I not put forth my hand againſt the Kings ſon: for in our hearing the King charged thee and Abiſhai *and* Ittai *ſaying, Beware that none touch the yong man* Abſalom. *Otherwiſe I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the King, and thou thy ſelf wouldeſt have ſet thy ſelf againſt me,* 2 Sam. 18. 10, *&c.* Though *Joab* be the General of *Davids* Army, yet a common Souldier (as it ſeems he was) will not be tempted with a great reward to obey him, if he command what he knows is forbidden by *David* himſelf. To do ſo would be the way to undo all. For if the obſervation of order be as the ſoul to the body in the exerciſe of all Authority, and if ſubordination be eſſential to order, to prefer ſubordinate Authority before Supreme is in effect to put the whole courſe of nature out of frame, and open an entrance unto all confuſion.

SECT.

SECT. IX.

Divers degrees of evill in Rebellion. *Rebellion againſt God a greater evil then Rebellion againſt Men. Some rebellion againſt God worſe then other.*

AGain it appears that there may be divers degrees of evill in *Rebellion*, varyed according to the nature and number of the ſeveral circumſtances. As firſt, *Rebellion* againſt *God* is a greater evill then *Rebellion* againſt *men*. For ſin is ſimply, abſolutely, eſſentially evil: and if all ſin be not *Rebellion* againſt God (as in a larger acceptation of the word it is) yet all *Rebellion* againſt God is ſin, yea ſin *exceeding ſinful*, as the Apoſtle ſpeaks, Rom. 7. 13. If it be *Rebellion* in the ſtricter ſenſe, or *Rebellion added unto ſin*, as the phraſe is, Job 34. 37. This difference is well obſerved by *Eli*, 1 Sam. 2. 25. *If one man ſin againſt another,*

another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? And therefore it muſt ſtill be underſtood as an emphatical expreſſion, uſed of purpoſe to aggravate his peoples guiltineſs, and juſtifie the ſeverity of his judgements againſt them, when God by his Prophets tels them that they had rebelled againſt him: as Hoſ. 13.16. Samaria *is become deſolate, for ſhe hath rebelled againſt her God.* Ezek. 20. 21. *The children rebelled againſt me:* and in divers other places. Whence *David* ſpeaking of himſelf unto God ſaith, *Againſt thee, thee only, have I ſinned, and done this evill in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt*, Pſal. 51. 4.

And as *Rebellion* againſt God is a greater evil then *Rebellion* againſt Men: ſo likewiſe ſome kinds of *Rebellion* againſt God are worſe then others. As the *Rebellion* of thoſe that ſtand nearer in relation unto him by ſpecial Covenant then others do: ſo Iſa. 1. 2. *I have nouriſhed and brought up children, and they have*

rebelled againſt me: enough to engage both the heavens and the earth to hearken, yea to be aſtoniſhed, horribly affraid, and very deſolate. Jer. 2. 12. The *Rebellion* of thoſe that are eminent in place of Authority above others: ſo Iſa. 1. 23. *Thy Princes are rebellious.* The *Rebellion* of thoſe that teach others to rebel: ſo Jer. 28. 16. Jer. 29. 32. *Rebellion* long continued and perſiſted in: ſo Deut. 9. 7. Deut. 31. 27. Purpoſely intended, plotted as it were, and ſtudyed *Rebellion*: ſo Prov. 17. 11. *Rebellion* practiſed by many together: ſo Iſa. 30. 9. *This is a rebellious people.* Ezek. 2. 3. *I ſend thee to the children of* Iſrael, *to a rebellious Nation*, Ezek. 20. 13. *The houſe of* Iſrael *rebelled againſt me in the wilderneſs*: and in ſundry other places.

SECT.

Sect. X.

Evil greateſt in that Rebellion againſt Men *wherein God himſelf is moſt nearly concerned.*

AND as *Rebellion* againſt God is a greater evil then *Rebellion* againſt Men: ſo the evil is greateſt in that Rebellion againſt Men, wherein God himſelf is moſt nearly concerned. And God is moſt nearly concerned in *Rebellion* againſt Men, when either the Men rebelled againſt are higheſt in Authority next under God, or when that wherein they are diſobeyed doth make moſt directly to promote his honour, or when thoſe that rebel againſt them have formerly bound themſelves to obedience by the ſacred obligation of a ſolemn Oath and Covenant: for in all theſe caſes *Rebellion* reacheth in a ſpecial manner unto God himſelf, though mediately through men.

Thus for the first, when *Jeroboam* and the ten tribes had rebelled against *Rehoboam*, *Abijah* tels them, *Ye think to withstand the Kingdom of the Lord in the hands of the sons of* David. *O children of* Israel, *fight ye not against the Lord God of your Fathers, for ye shall not prosper*, 2 Chr. 13. 8, 12.

For the second, when the whole Congregation of the children of *Israel*, upon a suspicion that the children of *Reuben*, the children of *Gad*, and the half tribe of *Manasseh*, at their return into the Countrey of *Gilead*, had built an altar that they might rebel against the Lord, Josh. 22. 16. had charged them, saying, *Rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God*, ver. 9. though they make their apologie unto the heads of the thousands of *Israel*, yet their appeal and submission is principally unto God himself, as to him that was most of all interested in the business, ver. 22, 23. *The Lord God of gods, the Lord God of gods, he knoweth, and* Israel *he shall know, if it be in rebellion or in transgression against the Lord*

Lord (ſave us not this day) That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or if to offer peace-offerings thereon, let the Lord himſelf require it.

For the third, when *Shimei* had diſobeyed *Solomons* command by going from *Jeruſalem* to *Gath*, *Solomon* to make his guiltineſs appear the greater urgeth his own Oath againſt him. *Did I not make thee to ſwear by the Lord? why then haſt thou not kept the Oath of the Lord, and the commandement that I have charged thee with?* 1 King. 2. 42, 43. And the holy Ghoſt to aggravate the guilt of *Zedekiahs* rebellion ſaith, *He rebelled againſt* Nebuchadnezzar, *who had made him ſwear by God*, 2 Chr. 36. 13. which God taking as a wrong done to himſelf ſaith, *As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant that hath broken, even it will I recompenſe upon his own head.* Ezek. 17. 19.

Sect. XI.

Evil of Rebellion againſt Men *aggravated by acceſs of the like circumſtances as Rebellion againſt God was.*

AGain the evill of *Rebellion* againſt men is aggravated by the acceſſe of the like circumſtances, as the evil of *Rebellion* againſt God was. So the *Rebellion* of a Son againſt his Father is worſe then the *Rebellion* of a Servant againſt his Maſter, by how much the relation between them is nearer, and more natural: the *Rebellion* of Subjects againſt their Supreme, is worſe then their *Rebellion* againſt their ſubordinate Magiſtrates, by how much the Authority contemned in them is more abſolute and independent: the *Rebellion* of thoſe that have been obliged by benefits is worſe then of thoſe, who have been provoked with injuries, by how much ingratitude is leſſe excuſable then indignation: the *Rebellion* of thoſe that

that are ſeducers of others, and draw them into Rebellion with them, is worſe then of thoſe that are only ſeduced by others, or rebel themſelves alone without ſeducing others. Thus *Abſaloms* Rebellion againſt *David* hath theſe as ſo many ſeveral ingredients to heighten its malignancy, 2 Sam. 15. 1, *&c.* *David* was his Father, was the Lords Anointed, had been formerly indulgent, and ſtill continued tenderly affected towards him: *Abſalom* not content with what himſelf could do, ſtole away the hearts of others, and called even thoſe that went in their ſimplicity, and knew not any thing. So the *Rebellion* of a multitude, when many joyn together, and partake in the ſame perverſe and ſtubborn courſe of obſtinate contemptuous diſobedience, is worſe then the *Rebellion* of one man alone, or only of a few. Thus the *Rebellion* of *Korah, Dathan* and *Abiram*, Numb. 16. is not juſtified at all, but made the more notorious, by the number of their companions, firſt 250 Princes of the aſſembly, ver. 2. and afterward all the Congregation, ver. 19. and the ſtrength of *Abſa-*

Ioms rebellion is attributed to the multitude of his associates. 2 Sam. 15. 12. *The conspiracy was strong, for the people encreased continually after Absalom.* So *Rebellion* purposely plotted and contrived is worse then that, which men fall into suddenly upon occasion only without premeditation. Thus the *Rebellion* of *Absalom*, 2 Sam. 15. was a more studyed and rooted Rebellion, and by so much worse then that of *Sheba*, 2 Sam. 20. So *Rebellion* long continued and persisted in is worse then that, which is either suddenly suppresst, or quickly repented of, desisted from and laid aside. Thus the Rebellion of *Jeroboam* and the ten Tribes hath this special brand put upon it by the holy Ghost, 1 King. 12. 19. *So* Israel *rebelled against the house of* David *unto this day*. And it may well be thought that when the holy Ghost, speaking of the son and other successors of *Jeroboam* in the Kingdom of *Israel*, saith so often, *He did evil in the sight of the Lord, and walked in the way of* Jeroboam, *and in his sin, wherewith he made* Israel *to sin*, he intends the continuance of

of their *Rebellion*, as well as of their *Idolatry*, and peradventure rather that then this.

Sect. XII.

Properties *of* Rebels. *Affected Ignorance ſet off with a plauſible pretence of Knowledge.*

But to proceed from the nature of *Rebellion* to the properties of *Rebels*. Though perhaps we ſhall hardly meet with any that are convertible, as alwayes agreeing unto all Rebels, and only unto them, yet we may obſerve ſome ſuch as commonly they are accompanyed with. The firſt that I will take notice of is *affected Ignorance* ſet off with a plauſible pretence of *Knowledge*. *Rebels* many times either are, or at leaſt take upon them to be, ignorant of ſuch things as they ought to know. So wicked men are compared by *Job* to *wilde Aſſes*, Job 24. 5. *They are of thoſe that rebel againſt the light, they know not the wayes thereof, nor*

nor abide in the paths thereof, ver. 13. The Apoſtle St. *Jude* denouncing *wo againſt them that have gone in the way of* Cain, *and ran greedily after the error of* Balaam *for reward, and periſhed in the gainſaying of* Core, ver. 11. in the 10. ver. deſcribes them to be ſuch as *ſpeak evil of thoſe things which they know not: but what they know naturally as brute beaſts, in thoſe things they corrupt themſelves.* And St. *Peter* deſcribing thoſe that deſpiſe Government and are not affraid to ſpeak evill of dignities, ſaith, *Theſe as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not,* 2 Pet. 3. 12. Thus *Abijah* expoſtulates the matter with *Jeroboam* and all *Iſrael,* 2 Chr. 13. 5, 6. *Ought ye not to know that the Lord God of* Iſrael *gave the kingdom over* Iſrael *to* David *for ever, even to him and his ſons by a covenant of ſalt? Yet* Jeroboam *the ſon of* Nebat *the ſervant of* Solomon *the ſon of* David, *is riſen up and hath rebelled againſt his Lord.*

And yet, though they either do not or will not ſeem to know that which they ought,

ought, they are apt to pretend more then ordinary knowledge and insight into matters above other men. Thus *Dathan* and *Abiram* being sent for by *Moses* do not only express their own resolution to the contrary, *We will not come up:* but, as if they had seen sufficient reason for it, add, *Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thy self altogether a Prince over us? Moreover thou hast not brought us into a land that floweth with milk and hony, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men?* Numb. 15. 12, 13, 14. So they would have themselves and their associates to be thought the only seeing knowing men in all *Israel*, and all the rest in comparison of them, but blind and ignorant.

SECT.

SECT. XIII.

Insinuations with others, and a dexterous activity in drawing Adherents.

A Second may be *insinuation* with others, and a dexterous activity in drawing Adherents. *Rebels* for the most part are like *bryers* (the same word כרכים, Ezek. 2. 6. as *Schindler* observes doth signifie both) they are apt to lay hold upon every thing that comes within their reach. Of *Rebellion* against God (that is, of sin) St. *Paul*, when he saith, *Know ye not that a little leaven leaveneth the whole lump?* 1 Cor. 5. 6. implies that it is not only of an infectious and contagious, but likewise of a spreading and diffusive nature, not only apt to taint and corrupt that which comes nigh unto it, but also to dilate it self at large and reach out unto that which is not only near at hand, but even afar off, especially when it happens upon some

ſome ſuch active inſtruments of evil as the *Scribes* and *Phariſees* were, againſt whom as Hypocrites our Saviour himſelf pronounceth a *wo* upon this very ground, Mat. 23. 15. *For ye compaſs ſea and land to make one Proſelyte, and when he is made, ye make him twofold more the childe of hell then your ſelves.* Of this ſort, as St. *Paul* ſpeaks, 2 Tim. 3. 6. are they which *creep into houſes, and lead captive ſilly women laden with ſins, and led away with divers luſts.* And though it be true of many ſins that they may be, and often are, ſo committed ſingle (I mean by particular perſons alone, that they neither have nor deſire to have any aſſociates to partake with them therein) yet are they apt even then when they intend it not by their evill examples to draw others after them, and though they have no aſſociates and companions in action, yet have they too too many followers by imitation: the ſame word מרה, that in *Hebrew* ſignifieth *to rebel*, in the *Syriack*, as *Schindler* obſerves, doth ſignifie *to imitate*. So God by his Prophet *Iſaiah* complains, *O my people, they which lead thee cauſe thee*

thee to err, and destroy the way of thy paths, Isa. 3. 12. and Jer. 23. 15. *From the Prophets of* Jerusalem *is profaneness*, or *hypocrisie, gone forth into all the land.* Whence *Solomons* advise is, *Make no friendship with an angry man: and with a furious man thou shalt not go: lest thou learn his wayes, and get a snare unto thy soul*, Prov. 22. 24, 25. Yea God himself unto his people *Israel* gives this the reason, when speaking of the *Hivite*, the *Canaanite* and the *Hittite* he saith, *They shall not dwell in thy land, lest they make thee sin against me*, Exod. 23. 33. For Rebellion against men, it seems by that expression of St. *Paul*, Act. 20. 30. that when *men arise speaking perverse things*, they do it of purpose to *draw away disciples after them.* And amongst other conditions, by which St. *Peter* describeth them that *despise Government, and are not affraid to speak evil of dignities*, this is one, that *they sport themselves with their own deceivings*; another, that *they have eyes full of adultery, and that cannot cease from sin, beguiling unstable souls*: a third, that

when

when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in errour, 2 Pet. 2. 13, 14, 18. Thus not only *Korah*, *Dathan* and *Abiram*, with their confederates 250. Princes of the Aſſembly, are able to gather all the Congregation of *Iſrael* unto the door of the Tabernacle againſt *Moſes* and *Aaron*, Numb. 16. 19. Or *Abſalom* to ſteal the hearts of the men of *Iſrael*, 2 Sam. 15. 6. But even *Sheba* the ſon of *Bichri*, a man of *Belial*, with the blaſt of a Trumpet, and a word ſpeaking could prevail ſo much with all the Tribes of *Iſrael*, except *Judah* only, that *every man went up from after* David, *and followed him*, 2 Sam. 20. 1, 2.

SECT.

Sect. XIV.

Multiplication of Tranſgreſsions by adding many ſins of ſeveral kinds together.

A Third may be *multiplication of Tranſgreſsions*, by adding many ſins of ſeveral kinds together. Rebels many times are men given up unto a *reprobate minde*, not only *to do thoſe things that are not convenient*, as St. *Paul* ſpeaks, Rom. 1. 28. or that which is *unſeemly*, as ver. 27. but even to be *filled with all unrighteouſneſs*, &c. ver. 29, 30, 31. Concerning *rebels* againſt *God* (and ſuch by nature all men are, as well as thoſe *Romans*, of whom the Apoſtle ſpeaks) there is no queſtion to be made of it. When once *the fool hath ſaid in his heart*, *there is no God*, it follows preſently, *they are corrupt*, *they have done abominable works*, *there is none that doth good*, &c. Pſal. 14. 1, &c. *God ſaw that the wickedneſs of man was great in the earth*, *and*

and that every imagination of the thoughts of his heart was only evil continually, Gen. 6. 5. *God hath made man upright, but they have ſought out many inventions*, Eccl. 7. 29. Yea *David* himſelf, a man after Gods own heart, and ſo not a Rebel in the ſtricter ſenſe, is yet ſo ſenſible of this, that he cryes out, *Who can underſtand his errours?* Pſal. 19. 20. and Pſal. 38. 4. *Mine iniquities are gone over mine head; as an heavy burthen they are too heavy for me. For innumerable evils have compaſſed me about, mine iniquities have taken hold of me, ſo that I am not able to look up: they are more then the hairs of mine head.* Pſal. 40. 12. How many miſcarriages of his may we meet with in that one matter of *Uriah* only? Some men make account that *David* therein brake all the ten Commandements of the Moral Law. And how fearfully did *Peter* fall to curſing and ſwearing, when once he had begun but to deny his Maſter? And that it is not only an effect that follows on Rebellious actions, but alſo an end intended by the Rebels themſelves, may ſeem to be implied at

least in that phraſe of the Prophet *Iſaiah*, Iſa. 30. 1. *Wo to the rebellious children, ſaith the Lord, that take counſel, but not of me, and that cover with a covering, but not of my Spirit, that they may add ſin to ſin.*

Concerning *Rebels* againſt *Men*, although there be not many examples in Scripture of ſuch, yet even amongſt thoſe few that are we may finde enough to evince this obſervation true, that Men are ſeldom Rebels alone, in an obſtinate oppoſition of Authority in any one particular only, but alſo guilty of many other grievous crimes, either before or after, beſides thoſe which are inſeparably twiſted, as it were, and interwoven with their *Rebellion* it ſelf. So *Abſalom*, beſides his ſlanderous traducing of his Father *David*, 2 Sam. 15. 3. his vainglorious boaſting of himſelf, ver. 4. his hypocritical pretence of devotion, ver. 7, 8. and his ſhameleſs inceſt with his Fathers Concubines, Chap. 16. 22. was long before guilty of a barbarous murther committed on his brother *Amnon*, Chap. 13. 28, 29. and *Achitophel* his Coun-

Counſellour became his own executioner and hanged himſelf, Chap. 17. 23. So *Jeroboam* and the ten tribes add *idolatry* to their *rebellion*, and fall away from following their God as well as their King: having firſt forſaken their Allegiance they quickly forfeit their Religion alſo, 1 King. 12. 28, &c.

SECT. XV.

Diſſimulation and Hypocriſie.

A Fourth may be *diſſimulation* and *hypocriſie*. *Rebels* for the moſt part aime at other ends then they pretend, and leaſt of all purpoſe what they moſt of all profeſs, contradict themſelves in their contrariety unto others, take upon them to be moſt obedient then, when indeed and in truth they are moſt obſtinately diſobedient. Thus notwithſtanding all that fair profeſſion which the *Iſraelites* make, Deut. 1. 41. *We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God com-*

manded us: yet *Moſes* tels them, ver. 43. *You would not hear, but rebelled againſt the Commandement of the Lord, and went preſumptuouſly up into the hill.* In the 26. ver. he had ſaid, *Ye would not go up, but rebelled againſt the Commandement of the Lord your God:* here he ſaith, *you rebelled and went up.* The intervention of an after prohibition made even the repentance, confeſſion and pretended reformation of their diſobedience to a former precept preſumptuouſly perſiſted in Rebellion. So *Saul* tels *Samuel*, *I have performed the Commandement of the Lord,* 1 Sam. 15. 13. and ver. 20. *Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me,* &c. Yet *Samuel* tels *Saul*, that howſoever he pretended Religion, yet he practiſed *Rebellion*, verſ. 22, 23. Thus *Korah* and his companions, Numb. 16. put a colour of holineſs upon their own ambitious ends, and openly accuſe *Moſes* and *Aaron* as *taking too much upon them*, ver. 3. the fault whereof themſelves were guilty, ver. 7. And though the Pſalmiſt expreſly aſcribe their enterpriſe

unto

unto their *envy* againſt *Moſes* and *Aaron*, Pſal. 106. 16. yet the popular pretenſe that *Dathan* and *Abiram* plead to juſtifie their peremptory diſobedience, in refuſing to come up when *Moſes* ſent to call them, is a care to preſerve their liberty from the invaſion of an abſolute Soveraignty, that *Moſes* might not make himſelf altogether a Prince over them, Num. 16. 13. and a remonſtrance of *Moſes* his miſgovernment (as they pretended) that he had not kept touch with them in performances anſwerable to their expectation, ver. 14. What a fair pretenſe of intended reformation is put on by *Abſalom*, 2 Sam. 15. 4. when he ſaith, *O that I were made Judge in the Land, that any man which hath any ſuit or cauſe might come unto me that I might do him juſtice?* And not of publick reformation only in civil matters appertaining to the Common-wealth, but of private conſcience alſo in matters of religious worſhip. Ver. 7, 8. *I pray thee let me go and pay my vow, which I have vowed to the Lord, in* Hebron. *For thy ſervant vowed a vow, while I abode at* Geſhur *in* Syria, *ſaying,*

ſaying, If the Lord ſhall bring me again indeed unto Jeruſalem, *then I will ſerve the Lord.* Who could have thought that *Abſalom*, who made ſo glorious a ſhew of juſtice, of devotion, yea of loyal ſubjection, and dutiful obedience to his Father *David*, that he would not attempt to go out of *Jeruſalem* to *Hebron*, no not though it were for the payment of a vow to God, without the Kings conſent, ſhould at the ſame time harbour in his heart a purpoſe to uſurp his Fathers Authority, and even then not only ſteal away the hearts of his people from him, but alſo ſend ſpies thorowout all the Tribes of *Iſrael*, ſaying, *As ſoon as ye hear the ſound of the Trumpet, then ye ſhall ſay*, Abſalom *reigneth in* Hebron, ver. 10. What ſhall we ſay? that this was that wherein he did vow to ſerve the Lord in *Hebron*, while he abode at *Geſhur* in *Syria?* Or ſhall we ſay that when the King ſaid unto him, *Go in peace*, ver. 9. he granted him a general Commiſſion to do what he would when he was come to *Hebron?* yea though it were to make himſelf King, and levy War againſt his

his own both King and Father? Or shall we think that *Absalom* intended then to do justice unto other men, when he sought his Fathers life, chap. 16. 11. and was well pleased with that counsel of *Achitophel*, which proposed the pursuit of *David* presently, whilest he was weary and weak handed, promising the flight of all the people, and to smite the King alone, as the only man whom *Absalom* sought? Chap. 17. 1, 2, 3, 4. If we would be, I will not say so charitably, but so unreasonably opinioned of *Absaloms* sincere intent to do justice, yet certainly no mask of religion and devotion can be large enough to cover the face of his profaneness and impiety, when that he might be known to be abhorred of his Father, in a tent upon the top of the house, he went in unto his Fathers Concubines, in the sight of all *Israel*, Chap. 16. 21, 22.

Sect. XVI.

Self-seeking.

A Fifth may be *Self-seeking*. Rebels for the most part to advance that good which they think to do unto themselves, never care what wrong they do to others, if not *positively* by being causes or occasions of hurt unto them, yet *privatively* by detaining from them, or depriving them of, that good, which otherwise they might expect, or challenge as their due. Thus, though it be true that neither the good nor the evil which is done by men doth reach unto God, in such sort, as that he should either be benefited by the one, or hurt by the other (to which purpose *Eliphaz* saith, *Can a man be profitable unto God? as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?* Job 22. 2, 3. and *Elihu*, Job 34. 6, 7, 8. *If thou sinnest, what dost thou against him? or if thy transgressions be multiplyed, what*

what doſt thou unto him? If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man. And *David*, Pſal. 16. 2. *My goodneſs extendeth not to thee*) Yet is it as true that wicked men, who by obſtinate diſobedience are Rebels againſt God, as they alwayes aime at their own ends, which uſually are either all or ſome of theſe three, *Profit*, *Credit*, or *Content*, ſo that they may compaſs their deſires therein, they little regard though God be diſhonoured and diſpleaſed by it. To enrich themſelves they will not ſtick to *rob* him, Mal. 3. 8, 9. to advance their own honour, they care not to *contemn* him, Pſal. 10. 13. and to pleaſe themſelves for a time they little regard how much he is *grieved*, yea *moved unto anger* for ever, Pſal. 78. 40, 58.

For Rebels againſt men, how little they ſet by others, ſo that they may compaſs their own ends, is apparently implied, as a general received truth, in that accuſation ſent againſt the *Jews* to *Artaxerxes*,

erxes, wherein *Jeruſalem* is called *the rebellious and bad City*, Ezra 4. 12. *A rebellious City, and hurtful unto Kings and Provinces*, ver. 15. and mention is particularly made of *damage and diſhonour that would come unto the King by it, if that* (as they pretended it to be) *rebellious City ſhould be builded and fortified*, ver. 13, 14. Unto which City the Prophet *Iſaiah* alſo having ſaid, *Thy Princes are rebellious*, preſently adds, *and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſſe, neither doth the cauſe of the widow come unto them*, Iſa. 1. 23. When the men of *Shechem* ſet lyers in wait for *Abimelech* (whom formerly they had received for their King) in the top of the mountains, *they robbed*, ſaith the text, *all that came along that way by them*, Judg. 9. 25. *Jeroboam* and the ten Tribes having reſolved to rebel againſt *Rehoboam* and the houſe of *David*, when *Rehoboam* ſent *Adoram* that was over the Tribute, the children of *Iſrael* ſtoned him with ſtones that he dyed, 2 Chr. 10. 18. Afterward *Jeroboam*

Ioam and his ſons caſt off the *Levites* from executing the Prieſts office unto the Lord, Chap. 11. 14. So *Zedekiah* and the Princes of *Judah*, being reſolutely bent to perſiſt in their rebellion againſt the King of *Babylon*, not content to have ſmitten *Jeremiah*, and put him in priſon, would have had him put to death alſo, becauſe by foretelling the ill ſucceſs of their rebellion, they thought that he weakened the hands of the men of war, that remained in the City, and the hands of all the people, Jer. 38. 4, 5.

SECT. XVII.

Self-confounding.

A Sixth may be *Self-confuſion*. Rebels for the moſt part hurt themſelves moſt, when they think to do themſelves moſt good. For *Rebels againſt God* (that is, in a larger ſenſe, all ſinners) the firſt experience of this truth was in the fatal tranſgreſſion of our firſt Parents, who thought by eating the forbidden fruit to become

become wiſer then they were, but loſt the beſt part of that knowledge which before they had, and that not from themſelves alone, but all their poſterity alſo, Gen. 3. 6. And this (though I do not remember that the holy Ghoſt in Scripture ſpeaketh of it by that name) as it was the grand *Rebellion* of all other, that root out of which the reſt all ſpring, ſo it brought the moſt tranſcendent evill with it, univerſal obliquity, and thereby perpetual unavoidable ſubjection to the curſe of God, whereof all the evils both corporal and ſpiritual, both temporal and eternal, that a created nature is capable of, are but ſo many ſeveral items, ſummed up by St. *Paul* into *ſin* as the cauſe, and *death* as the effect, Rom. 5. 12. *By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.* Another much like it in many reſpects was that of the *Babel-builders*, Gen. 11. their intent was to build them *a City and a Tower, whoſe top might reach unto heaven, and to make them a name, that they might not be ſcattered abroad upon the face of the whole earth,*

earth, ver. 4. but the ſucceſs was, they were therefore ſcattered that they might no longer build, ver. 4. the end was conſervation, but the effect was confuſion. And this example is the more pertinent to the purpoſe in hand, becauſe *Nimrod* the mighty hunter before the Lord, the beginning of whoſe Kingdom was *Babel*, Gen. 10. 9, 10. hath his name from *Rebellion*, as was ſhewed before; and is probably thought by Interpreters to have been the ringleader in that curſed enterpriſe, and peradventure was the firſt that attempted by power to prefer ſubordinate Authority in himſelf, before that which was Supreme in his Grandfather *Noah*, who was yet alive. But in ſtead of many particular examples in this kinde one general rule may ſerve, even that of the Prophet *Iſaiah*, Iſa. 1. 19, 20. *If ye be willing and obedient, ye ſhall eat the good of the Land: But if ye refuſe and rebel, ye ſhall be devoured with the Sword: for the mouth of the Lord hath ſpoken it.*

For *Rebels againſt Men*, ſince none can be juſtly branded with that name, but ſuch as, at leaſt in a larger ſenſe, are Rebels againſt

againſt God alſo, becauſe as St. *Paul* ſpeaks, Rom. 13. 1, 2. *There is no Power* (that is, no Authority, for that which he ſpeaks of there is ἐξουσία, not δύναμις) *but of God. The powers that be are ordained of God: whoſoever therefore reſiſteth the Power, reſiſteth the ordinance of God:* it is as impoſſible that rebels ſhould alwayes proſper, although for a time they may prevail in their rebellion, as it is that *the wrath of God* ſhould not in his due time, firſt or laſt, *be revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, which withhold the truth in unrighteouſneſs*, Rom. 1. 18. And therefore no wonder that St. *Paul* having ſaid, *Let every ſoul be ſubject to the higher Powers*, ſaith alſo, *they that reſiſt ſhall receive to themſelves damnation*: which in effect is the ſame with that of the Prophet *Ezekiel*, Chap. 17. 15, *&c. Shall he proſper? ſhall he eſcape that doth ſuch things? Or ſhall he break the Covenant, and be delivered? As I live, ſaith the Lord God*, &c. What ever wealth or welfare they may propoſe and promiſe to themſelves, God hath threatned a *wo* againſt

againſt rebellious children, Iſa. 30. 1. Yea, by his laws amongſt the *Iſraelites*, he provided for the puniſhment of them, and that with ſuch remarkable ſeverity, as might be a means to terrifie others from attempting the like: whether that *Rebellion* were the private diſobedience of a Son to his natural Parents, as Deut. 21. 18, 19, 20, 21. *If a man have a ſtubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chaſtened him will not hearken unto them: Then ſhall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the gate of his place: And they ſhall ſay unto the Elders of his City, This our Son is ſtubborn, and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of his City ſhall ſtone him with ſtones that he dye: ſo ſhalt thou put evil away from among you, and all* Iſrael *ſhall hear and fear.* Or the publick diſobedience of a Subject to his Eccleſiaſtical or Politick Parents, as Deut. 17. 12, 13. *The man that will do preſumptuouſly, and will*

will not hearken unto the Priest (that ſtandeth to miniſter there before the Lord thy God) or unto the judge, even that man ſhall die, and thou ſhalt put away the evil from Iſrael. *And all the people ſhall hear and fear, and do no more preſumptuouſly.* And when men are ſo negligent and careleſs that they will not, or ſo overcome by multitude and power, that they cannot, though they would, bring Rebels to deſerved puniſhment, God himſelf many times takes the cauſe into his own hand, and as himſelf ſpeaks, Deut. 28. 59. *Makes their plagues wonderful.* So Numb. 16. 30, &c. for *Korah, Dathan* and *Abiram* the Lord made *a new thing; the ground clave aſunder that was under them: And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that appertained unto* Korah, *and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth cleſed upon them: and they periſhed from among the Congregation. And there came out fire from the Lord, and conſumed the* 250 *men that burnt incenſe:* who are by

God

God himſelf expreſly called *ſinners againſt their own ſouls*, ver. 38. So of *Hophni* and *Phinehas* the ſons of *Eli*, it is ſaid, *They hearkened not unto the voice of their Father, becauſe the Lord would ſlay them*, 1 Sam. 2. 25. And of *Zedekiah* it is ſaid, *Through the anger of the Lord it came to paſſe in* Jeruſalem *and* Judah, *until he had caſt them out from his preſence, that* Zedekiah *rebelled againſt the King of* Babylon, 2 King. 24. 20. So, whileſt they went about to break their *yoaks of wood*, they gave God occaſion to put a *yoak of iron* on their necks, as he had told them he would do, Jer. 28. 12, 13, 14. When they thought to provide that the Kingdom might *lift up it ſelf*, and not *be baſe*, they brought it to be none at all: as God by his Prophet *Ezekiel* threatned, Ezek. 17. 12, *&c.* And though he promiſed them at laſt a joyful reſtitution, by the ſame Prophet, Chap. 20. 40, *&c.* yet he tels them before he bring it to paſs, *I will purge out from among you the Rebels, and them that tranſgreſs againſt me: I will bring them out of the Countrey where they ſojourn, and they ſhall not enter into the*

land of Israel, ver. 38. The Jews by their *Rebellion* might cause themselves to be cast out into Captivity, but the return of the remnant that is left must be the *work* and the *effect* of *righteousness*, Isa. 32.17.

Sect. XVIII.

Practises *of* Rebels. *Of the King of* Sodom, *&c. Gen.* 14. 4, *&c.*

BUt these and such other *properties* of *Rebels* are best discovered by their *practises:* which it will not be amiss to take some notice of, as we finde them particularly recorded by the holy Ghost in Scripture, without reducing the circumstances of them unto several heads, especially such as have not been already touched upon. For the practises of those that have been rebellious against God, to instance particulars were to multiply infinites, and to undertake an endless task. Of those that have been rebellious against Men, the first particular instance given by the holy Ghost in Scripture under that notion is, Gen. 14. 4. where speaking of

of the Kings of *Sodom*, *Gomorrah*, *Admah*, *Zebojim*, and *Bela*, he ſaith, *Twelve years they ſerved* Chedorlaomer, *and in the thirteenth year they rebelled*. The word tranſlated *rebelled*, as was before obſerved, properly ſignifieth to forſake or fall away: but in another acceptation it ſignifieth to be miſerable. In both ſenſes it is true of them, concerning whom it is there uſed. For

Firſt, their *Rebellion* in the act thereof was a revolt from a former ſubjection of no leſs then twelve years ſtanding: How they came to be ſubject at the firſt the text doth not tell us, but whether it were by a voluntary ſubmiſſion, or by compulſion, the term of continuance, *twelve years*, ſeems noted of purpoſe to imply ſuch a kinde of after conſent, as might give *Chedorlaomer* at leaſt a colour of pretended right.

Secondly, their *Rebellion* in the ſucceſs thereof was miſerable: For though the odds may ſeem to have been on their ſide, even then when they came to joyn battle in the vale of *Siddim*, *five Kings to four*, beſides ſix other, as it ſhould

seem, their associated Nations formerly smitten, the *Rephaims*, the *Zuzims*, the *Emims*, the *Horites*, the *Amalekites*, and the *Amorites*, yet God, it may be of purpose to shew his detestation of *Rebellion* at the very first appearance of it, delivered them up, and all that they had, into the hands of *Chedorlaomer* and his confederates. Yea *Lot*, that dwelt but as a Sojourner amongst them, partakes of the same miseries with them, and is taken both himself and his goods. It is true indeed, they were rescued and recovered again by *Abraham*, and *Chedorlaomer* and the Kings that were with him slain, but that was for *Lots* sake, not their own, as appears by that most fearful judgement, which they fell by afterward, when they, their Cities, their Countrey, with all the Inhabitants thereof, and that which grew upon the ground, were destroyed with brimstone and fire from the Lord out of heaven, Gen. 19. 24, 25. From which destruction though *Lot* were delivered, yet it seems it was not with respect unto himself so much as unto *Abraham*, ver. 29. But that which is most

moſt remarkable in this example is, that the firſt inſtance of a publick *Rebellion* againſt humane authority recorded in Scripture is of that, which was practiſed by the men of *Sodom*, of whom it is ſaid, that *they were wicked, and ſinners before the Lord exceedingly*, Gen. 13. 13. and yet no mention is made by the holy Ghoſt of any particular evil, whereof they ſtood guilty before he comes to this. And who can tell but that in this reſpect eſpecially the *rebellious Princes* of the Jews, as the Prophet *Iſaiah* cals them, Chap. 1. 23. are ſpoken to as *Rulers of Sodom*, ver. 10. and the whole Nation as *people of Gomorrah*, whom the Prophet *Ezekiel* ſo often termeth *a rebellious houſe?* and particularly in his 17 chap. ver. 12. when he deals with them about *Zedekiahs* rebellion againſt the King of *Babylon*, which was the immediate occaſion of their captivity, and the deſtruction of *Jeruſalem*: which the Prophet *Jeremiah* compares unto the overthrow of *Sodom*, not as an equal only, but a greater evil, when he ſaith, *The puniſhment of the iniquity of the daughter of my people is*

greater then the punishment of the sin of Sodom, *that was overthrown in a moment, and no hand stayed on her*, Lam. 4. 6. And in all probability, or rather out of doubt, the Prophet *Isaiah* speaketh of the same, when he saith, *Your countrey is desolate, your Cities are burnt with fire, your land strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of* Zion *is left as a cottage in a vineyard, as a lodge in a garden of Cucumbers, as a besieged City. Except the Lord of hosts had left unto us a very small remnant, we should have been as* Sodom, *and we should have been like unto* Gomorrah, Isa. 1. 7, 8, 9. and then immediately in the next verse addeth, *Hear the Word of the Lord, ye Rulers of* Sodom, *give ear unto the Law of our God, ye people of* Gomorrah. Nor doth he compare the *Jews* to them of *Sodom* for their punishment only, but for their sin also, Chap. 3. 9. *The shew of their countenance doth witness against them, and they declare their sin as* Sodom, *they hide it not: wo unto their soul, for they have rewarded evil unto themselves.*

Which

Which laſt clauſe of the verſe, although it be true of every puniſhment for every ſin, that the ſinner himſelf is the meritorious cauſe of his own ſuffering, yet was it moſt remarkable in the deſtruction of *Jeruſalem*, which might have been prevented, if *Zedekiah* and the *Jews* would by any means have been perſwaded to deſiſt from their *Rebellion*, which God by his Prophet *Jeremiah* ſo oft and ſo earneſtly laboured to have withdrawn them from. And, as if *Rebellion* were of all other ſins the moſt proper cauſe of ruin, and moſt fatal to the Nation of the *Jews* and the City *Jeruſalem*, the laſt and greateſt deſolation of it by the *Romans*, both under *Veſpaſian*, *Trajan* and *Adrian* the Emperors, was particularly occaſioned by their own Rebellion, as the hiſtories of thoſe times declare. Which becauſe it happened not until thoſe times were run out, unto which the ſacred ſtory extendeth, I would not now have mentioned, but that it may ſerve for an anſwer, if any ſhould think thoſe paſſages of the Prophets, not to have reſpect ſo much to the former deſtruction of the *Jews* by the *Aſſyrians*, as

to the later under the *Romans*, when this, as well as that, ſhall appear to have had their own *Rebellion* for its next immediate cauſe. However *Rebellion* muſt needs be acknowledged a ſin of *Sodom*, eſpecially ſince the *Sodomites* are the firſt that the holy Ghoſt in Scripture hath taxed for the practiſe thereof.

Sect. XIX.

Of Korah *and his Companions. Numb.* 16. 1, &c.

THe next of the ſame nature, recorded under the ſame notion, is that of *Korah* and his Companions, Numb. 16. 1, *&c.* Wherein, beſides that which hath been noted already, this is moſt obſervable, that the quarrel began about *Principality* and *Prelacy*. *Moſes* the Supreme Civil Magiſtrate, or *King* in *Jeſurun*, as he is called, Deut. 33. 5. and *Aaron* the High Prieſt, or *the Saint of the Lord*, as he is called, Pſal. 106. 16. are thoſe againſt whom (if not their malice, yet) their envy is eſpecially bent, and

and it ſhould ſeem againſt *Moſes* moſt for *Aarons* ſake, becauſe they might not all be Prieſts as well as he, Numb. 16. 9, 10, 11. And the reaſon which they urge for themſelves is a pretended equal intereſt that all Gods people had unto his ſpecial preſence with them: for ſanctification, which *Moſes* and *Aaron* they thought laid too much claim unto, and went about to engroſs unto themſelves, ver. 3. *They gathered themſelves together againſt* Moſes *and* Aaron, *and ſaid unto them, Ye take too much upon you, ſeeing all the Congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up your ſelves above the congregation of the Lord?* Wherein they may ſeem to have ſpecial relation unto that of Exod. 19. 6. *Ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation:* and ſo to have warrant from divine Authority for what they pretend, yea ſuch as *Moſes* muſt not deny, except he will expreſly contradict himſelf. But by this we may ſee, that the Word of God it ſelf is not a ſufficient warrant for any thing, that is not agreeable

able unto his purpoſely intended will therein, which as it plainly there appears was not, that *holineſs* ſhould be alwayes underſtood in one and the ſame ſenſe, but ſometimes more largely, ſo that all Gods people might be ſaid to be holy, and ſometimes more ſtrictly, ſo that ſome alone, and not others, might be ſaid to be his Saints, or holy ones. And for *neerneſs unto God*, that though in one ſenſe all may be called, and ſo have right to come near unto him as his people, yet in another ſenſe not all indifferently, but ſome in a ſpecial manner above others, are choſen by himſelf, and cauſed to come near unto him as his Prieſts. Which holineſs and nearneſs unto God in reſpect of publick office and employment, when *Korah* and his companions would have confounded with that which was ſuch in reſpect of particular private endowments, or of outward general profeſſion only, and thought to make that as well as this indifferently common unto all, God himſelf takes the matter ſo to heart, that he doth not only puniſh them ſeverely for that which they had done already,

already, but to prevent the like attempts for the future, gives order that *the cenſers of thoſe ſinners againſt their own ſouls*, wherewith they that were burnt had offered, ſhould be *made broad plates for a covering of the Altar, to be a memorial to the children of* Iſrael, *that no ſtranger, which is not of the ſeed of* Aaron, *come near to offer incenſe before the Lord, that he be not as* Korah *and his company*, ver. 40. Though God will have no reſpect unto the incenſe which is offered by rebellious *Korah* and his company, yet their cenſers muſt do ſome ſervice in his Sanctuary, and being (though but abuſively) applyed to an holy uſe, muſt not be put to any common imployment. And further he commandeth *Aarons rod* that budded to be brought *before the teſtimony, to be kept for a token againſt the Rebels*, that *Moſes* might *quite take away their murmurings from him*, and *they not die*, chap. 17. 10. Which for the preſent wrought ſo upon the children of *Iſrael*, that they ſpake unto *Moſes*, ſaying, *Behold, we die, we periſh, we all periſh, whoſoever cometh any thing near the*

the Tabernacle of the Lord ſhall die. Shall we be conſumed with dying? ver. 12, 13. And this was whileſt yet the *Iſraelites* were wandering in the wilderneſs: whileſt *Moſes*, that was *faithful in all the houſe of God*, and *Aaron*, *the Saint of the Lord*, were both alive, even then the *Principality* of the one, and *Prelacy* of the other ſeem ſuch intolerable grievances, that unleſs they will deſcend from the height of their perpetual preſidency, and ſubmit themſelves unto, if not an independent, yet at leaſt a Presbyterial parity, they muſt expect no peaceable communion with, much leſs obedient conformity from, ſuch popular pretenders unto holineſs, as *Korah*, *Dathan* and *Abiram* are. What would they have done, had they been already poſſeſſed of their promiſed inheritance in the land of *Canaan*, and in ſtead of a *Moſes* and an *Aaron* had been to live under a *Saul* and an *Eli*? God was not ignorant, as appears when he ſaith, *I know their imaginations, which they go about even now, before I have brought them into the land which I ſware*, Deut. 31. 21. Nor *Moſes*, for he likewiſe

likewiſe ſaith, ver. 27. *I know thy Rebellion and thy ſtiff neck. Behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord: and how much more after my death?* And therefore God doubles his care of prevention, and provides that whether they look upon the *Altar* without, or think upon the *Ark of the Teſtimony* within the vail; they may meet with a mark of remembrance in either to make them for ever beware of *Rebellion*, as that which they muſt conceive to be inconſiſtent with both the internal power and external profeſſion of the true Religion. And yet concerning this *Rebellion* of *Korah* and his companions we finde no mention made of any force of armes that they raiſed, or any violence that was offered by them, either unto *Moſes*, or unto *Aaron*, or unto any that appertained or adhered to them, either in their perſons or in their goods: all that they did was to gather together, and by word of mouth to plead againſt the preeminence that *Moſes* and *Aaron* had over them: yet even that made them a burthen too heavy for

for the earth to bear. Which the holy Ghost may seem to have some relation to, when he saith, *For three things the earth is disquieted, and for four which it cannot bear, For a servant when he raigneth*, &c. Prov. 30. 21, 22, 23. Such an intolerable evil it is for them that should be Subject to seek to be Supreme: for *the childe to behave himself proudly against the ancient, and the base against the honourable*, as the Prophet *Isaiah* complains, Isa. 3. 5.

Sect. XX.

Of the Israelites, *Numb.* 20. 1, &c.

A Third particular example, of the practises of them that have been Rebellious against men, may be that of the *Israelites*, Numb. 20. when *they gathered themselves together against* Moses *and* Aaron, *and chode with* Moses, ver. 2, 3. for which *Moses* (though *meek above all the men which were upon the face of the earth*, Numb. 12. 3.) expressly cals them *Rebels*, ver. 10. The word translated

tranſlated *and they chode*, ריב, though it properly ſignifie no more but to plead or ſtrive with multitude of words, yet the circumſtances of the ſtory ſhew plainly the contention was carryed with ſuch earneſtneſs of affection, or rather violence of paſſion, that it was likely to have ended in blows, if God had not interpoſed the evidence of his ſpecial preſence to prevent it, ver. 6. For ſo *Moſes* plainly ſhews in his complaint unto God upon that occaſion, Exod. 17. 4. *What ſhall I do unto this people? they be almoſt ready to ſtone me.* Though Rebels perhaps begin but with words, yet if courſe be not taken to repreſs them in time, they ſeldome end ſo: for, as *Solomon* ſpeaks, Prov. 15. 1. *Grievous words ſtir up anger:* and Prov. 17. 14. *The beginning of ſtrife is as when one letteth out water: therefore leave off contention before it be medled with.* But that which I would eſpecially take notice of here, is the occaſion of the contention, *there was no water for the Congregation*, ver. 2. whereupon in a wayward diſcontentedneſs, they break out into a repining expoſtulation

postulation with *Moses* and *Aaron* for that which they had done by Gods direction, yea for what God himself had done in mercy towards them, ver. 3, 4. *Would God we had dyed, when our brethren dyed before the Lord. And why have ye brought up the Congregation of the Lord into this wilderness, that we and our cattel should die there?* Rebels for the most part are ever discontented with their present estate, and will rather finde fault with former favours, then seem to want present cause of complaint: that they live must be laid to *Moses* his charge, if their life be not such as they themselves would have it. If they lack any thing which God in his providence deprives them of, or else withholds from them, they grumble at their Governours, though they guide them that way, which God himself doth go before them in. All that they have is nothing worth with them, whilest they want any thing that they would have. They will not let *Moses* and *Aaron* alone, although they be told that *their murmurings are not against them, but against the Lord*, Exod. 16. 8. It was not long

ago

agoe ſince the anger of the Lord was kindled againſt *Aaron* and *Miriam*, in ſo much that *Miriam* was *ſtricken with leproſie*, only for ſpeaking againſt *Moſes*, Numb. 12. 1, 9, 10. which they could not be ignorant of: nor how often already *Moſes* had *ſtood before God in the breach to turn away his wrath, leſt he ſhould deſtroy them*, Pſal. 106. 23. and *Aaron, between the living and the dead, to make an atonement for them, that the plague which was begun amongſt them might be ſtayed*, Numb. 16. 46, 47, 48. Nor how their *want of bread* had been ſupplyed from heaven with *Angels food*, Pſal. 78. 25. and their *luſt for fleſh* even cloyed, if not ſatisfied, with *Quails*, Numb. 11. yet *want of water* waſheth away the remembrance of all this, and a *rebellious* diſpoſition rooted in their hearts, prevails above all experience both of judgements and mercies, breaking forth into murmurings upon every light occaſion. It is not the higheſt authority that can be under heaven, though accompanied with the greateſt integrity and innocence, that any meer man could

ever boast of since the fall of *Adam*, that is able to exempt the possessours thereof from the strivings of the people, when *Moses* and *Aaron* are so often exposed to the chidings of rebellious *Israelites*.

Sect. XXI.

Of Jeroboam *and the ten Tribes*, 1 *King*. 12. 19, &c.

THe fourth in this kinde that I will mention is that of *Jeroboam* and the ten Tribes: wherein, besides that which hath been observed already, there are these remarkable particulars.

First, that *Jeroboam* the head of that rebellious body was a man of excellent endowments, *a mighty man of valour*, and *industrious*: eminently preferred by *Solomon*, for he *made him ruler over all the charge of the house of* Joseph, 1 King. 11. 28. yet *Jeroboam* is the man above all the rest to set forward the *Rebellion* against *Rehoboam Solomons* Son. So easily are all obligations of thankfulness utterly

ly cancelled in rebellious breasts, when once men of active abilities, and aspiring minds, meet with fit opportunities of advancing their ambitious ends.

But perhaps it will be said, *That* Jeroboam *and the ten Tribes did no more in this then God himself had fore-ordained should be done, yea foretold unto him by* Ahijah *the Prophet, ver.* 29, *&c. And can* Jeroboam *and the ten Tribes be blamed for that, which was done by them, not only according unto the determinate counsel of God, but even his revealed will also?*

To this it may be answered, That what is foretold by the Prophet *Ahijah*, concerns not the *action* done by *Jeroboam* and the ten Tribes, but only the *event* thereof. There is nothing by way of *precept* commanded, either unto him or them, but only by way of *prediction* a discovery made of what God himself intended to inflict as a punishment, not only upon the posterity of *Solomon*, but also upon all the ten Tribes of *Israel* for their Idolatry, ver. 31, *&c.* And precedent *predictions* of future events are so

far from carrying the nature of *precepts* to warrant the actions of those persons, whom God in his providence permits to be instruments of bringing those events to pass, that sometimes they seem rather to put on the condition of *caveats* to give them warning, that they presume not to interpose themselves as Gods coadjutors in his own undertakings, unless they have their commission from him: which when they do, it commonly succeeds with them accordingly. When *Sarai* was barren, and it may be past hope of bearing children her self, God promised *Abram* that *he that should come out of his own bowels should be his heir*, Gen. 15. 4. yet that was not a sufficient warrant for *Sarai* to perswade her husband to *go in unto her maid*, Gen. 16. 2. nor did she passe altogether unpunished for that preposterous course: for *when* Hagar *saw that she had conceived, her mistress was despised in her eyes*, ver. 4. When *Rebekah* had *two nations in her wombe*, God told her that *the one people should be stronger then the other people, and that the elder should serve the yonger*, Gen. 25. 23. Yet that

was

was no juſt excuſe for *Jacobs* lie, where-with his Mother inſtructed him to take away his brother *Eſaus* bleſſing, Gen. 27. nor had either he or ſhe any great joy of it for the preſent, he being forced to flee for his life, and ſhe doubting to be deprived of both her Sons in one day, ver. 45. Nor ſped he very well when he came to *Padan-Aram*, being ſerved (as we uſe to ſay) with his own ſawce, and having after ſeven years ſervice for a beautiful *Rachel* a bleer-eyed *Leah* brought to his bed, his own mothers brother deceiving him with the elder ſiſter in ſtead of the yonger, as his mother before had taught him to deceive his own Father with the yonger brother in ſtead of the elder: and we know what befel him afterwards, in ſo much that himſelf being asked of his age by *Pharaoh*, plainly confeſſeth, *few and evil have the dayes of the years of my life been*, Gen. 47. 9. God did not only tell *Moſes* before-hand, *I am ſure the King of* Egypt *will not let you go, no not by a mighty hand*, Exod. 3. 19. but *Moſes* alſo tels *Pharaoh* himſelf as much in effect, Chap. 9. 30. *As*

for thee and thy ſervants, I know that ye will not yet fear the Lord God. But neither their ſin nor their puniſhment was any thing the leſſe for that. All the evil that *Abſalom* either acted or attempted towards his Father *David*, was foretold by the Prophet *Nathan*, as that which God himſelf would raiſe up againſt him out of his own houſe, for his Adultery with *Bathſheba*, and his Murther of *Uriah*, 2 Sam. 12. 9, *&c.* yet that doth not juſtifie *Abſalom* in any thing that he practiſed or purpoſed againſt his Father. Yea, our Saviour himſelf told *Judas* it was he that ſhould betray him, Matth. 26. 25. and more then that ſaid unto him, *That thou doſt do quickly*, Joh. 13. 27. yet nevertheleſs foretold his wo as well as his wickedneſs, Matth. 26. 24. *Wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born.* So little avails it men to be employed as inſtruments in accompliſhing the ſecret counſels of God, unleſs in their actions they order themſelves according to the rule of his revealed will. Although it be

good

good that ſin ſhould be puniſhed, yet no man is allowed to ſin himſelf in puniſhing the ſins of others: for then men might ſay, *Let us do evil that good may come*, which is doomed by St. *Paul* to juſt damnation, Rom. 3. 8. And that *Jeroboam* had no juſt cauſe to think himſelf warranted in what he did by the Propheſie of *Ahijah*, may further appear, if we conſider how different the courſe of Gods dealing with him is from that, which on the like occaſions he took both with *David* and *Jehu*. When *Saul had rejected the word of the Lord, and the Lord had rejected him from being King over* Iſrael, as *Samuel* tels him, 1 Sam. 1. 15. though *David*, to whom God had given the Kingdom of *Iſrael*, muſt not enter into the poſſeſſion of it till after *Sauls* deceaſe, yet *Samuel* by Gods appointment muſt annoint him King in *Sauls* life time: and *from that day forward*, ſaith the text, *the Spirit of the Lord came upon* David, 1 Sam. 16. 13. So *David* had in *Sauls* time both an inward and an outward calling to the Kingdom, yet ſtill ſtands affected

and behaves himſelf towards him as the Lords anointed. And when the ſpirit of that Ruler (though indeed a wicked one) roſe up againſt him, he left not his place (the place wherein he ſtood as a Subject unto *Saul* his Soveraign) but by yielding (that reſpect which was due unto him in regard of that high place, unto which he was called by God) did more then once pacifie the great offence which *Saul* had taken at him. So when God had a purpoſe by the hand of *Jehu* the Son of *Nimſhi* to deſtroy *Baal* out of *Iſrael*, and to cut off the poſterity of *Ahab*, who *ſold himſelf to work wickedneſs*, one of the children of the Prophets is ſent in the name of God *to aneint him King over his people, even over* Iſrael, and to tell him plainly, not only what God himſelf would do, but likewiſe what he would have done by him, 2 King. 9. 6, *&c.* which God doth ſo much approve of, that he tels him, Chap. 10. 30. *Becauſe thou haſt done well in executing that which was right in mine eyes, and haſt done unto the houſe of* Ahab, *according to all that was in my heart, thy children unto the fourth*

fourth generation ſhall ſit upon the throne of Iſrael. But there is no ſuch thing at all mentioned concerning *Jeroboam*, that he was by the Prophet in the name of God anointed King, but made by the people only, 1 King. 12. 20. whereupon God himſelf by his Prophet *Hoſea* complains, *They have ſet up Kings, but not by me: they have made Princes, and I knew it not*, Hoſ. 8. 4. And this even then when there was a King already, *Rehoboam* the ſon of *Solomon*, unto whom they ought to have been ſubject, both they and their pretended King. In which reſpect *Abijah* tels them plainly, *Jeroboam the ſon of* Nebat, *the ſervant of* Solomon *the ſon of* David, *is riſen up, and rebelled againſt his Lord*, 2 Chr. 13. 6. So that *Jeroboams* Rebellion was both an act of injuſtice, and an act of ingratitude, to exalt himſelf above the ſon of him by whom himſelf had been preferred.

Secondly, in this Rebellion of *Jeroboam* and the ten Tribes the pretended occaſion, which they take advantage of, is very obſervable. They complain of former

mer grievances, a heavy yoak which *Solomon* had put upon them, and they would have his ſon to make it lighter, 1 King. 12. 4. But how little juſt cauſe they had to complain may be gathered from that which is ſaid, Chap. 4. 25. Judah *and* Iſrael *dwelt ſafely, every man under his vine, and under his fig-tree, from* Dan *even unto* Beerſheba, all the dayes of *Solomon:* and Chap. 9. 20, *&c. All the people that were left of the* Amorites, Hittites, Perizzites, Hivites *and* Jebuſites, *which were not of the children of* Iſrael, *their children that were left after them in the land, whom the children of* Iſrael *alſo were not able utterly to deſtroy, upon thoſe did* Solomon *levy a tribute of bond-ſervice unto this day. But of the children of* Iſrael *did* Solomon *make no bondmen: but they were men of war, and his Servants, and his Princes, and his Captains, and Rulers of his Charets, and his horſemen.* Yea, Chap. 10. 27. *The King made ſilver to be in* Jeruſalem *as ſtones, and cedars made he to be as the Sycomore trees, that are in the vale for abundance.* All this notwithſtanding they complain of *grievous ſervice,*

vice, and an *heavy yoak*. But the great fault of *Solomons* Government indeed, which was *Idolatry*, that they make no mention of. A wrongfully ſuppoſed reſtraint of their own intended liberty makes a great noiſe in the mouths of *Jeroboam* and the ten Tribes of *Iſrael*, when they are minded to *rebel*, whileſt the great wrong done unto God himſelf in matter of Religion is as little regarded, as if there were no ſuch thing at all. But this their complaint may ſeem to have had ſo little colour of any juſt cauſe, that it is not eaſie to conceive how it could be believed by themſelves to be true, but only that they ſought an occaſion thereby to pick a quarrel with *Rehoboam*. His anſwer indeed was very unadviſed, *My Father made your yoak heavy* (taking it for granted as true that you pretend) *but I will add to your yoak: my Father alſo chaſtiſed you with whips* (to ſuppoſe that alſo true) *but I will chaſtiſe you with ſcorpions*, Chap. 19. 14. An anſwer as fit for *Jeroboams* purpoſe, as if the young men that gave *Rehoboam* counſel to ſay ſo, had minded nothing more then his confuſion.

confuſion. But the cauſe was from the Lord, ſaith the text, ver. 15. *that he might perform his ſaying, which the Lord ſpake by* Ahijah *the* Shilonite *unto* Jeroboam *the ſon of* Nebat. It is not very likely that *Rehoboam* had any intent to do as he ſaid, as ſome Interpreters are of opinion, but rather taking it in ſcorn that Subjects ſhould preſume to put any conditions upon their Soveraign, he would manifeſt his indignation towards them for it by an anſwer as unreaſonable, as their demand appeared unto him undutiful. However we may ſee how ready *Jeroboam* and the *Iſraelites* are, as ſoon as an opportunity of advantage is offered them, to run away with it. Their motion takes not at the firſt, they ſtay not to trouble *Rehoboam* with another requeſt, but forthwith renounce their Allegiance, and diſclaim any longer ſubjection unto his Authority; ſaying, *What portion have we in* David? *neither have we inheritance in the ſon of* Jeſſe: *to your tents, ô* Iſrael; *now ſee to thine own houſe* David, ver. 16. As though it had not been enough to revolt from their obedience unto *Rehoboam* and caſt

what

what aſperſion they thought fit upon the Government of *Solomon* his Father alſo, unleſs they could draw in *David* too, and utterly extirpate all reſpect unto that Royal Family both in root and branches.

Thirdly, the Gall and Wormwood, that this root of bitterneſs *Rebellion* bore, of all the reſt is moſt remarkable. Their revolt to Idolatry I mentioned before, and their ſacrilegious Sequeſtration of the Prieſthood from the ſons of *Levi*, to prefer into their places the loweſt of the people.

That which I will now take notice of is, How ill it proſpered with them. *This thing*, ſaith the text, *became ſin unto the houſe of* Jeroboam, *even to cut it off, and to deſtroy it from off the face of the earth*, 1 King. 13. 34. At the firſt indeed, when all the houſe of *Judah* with the Tribe of *Benjamin* were aſſembled, an hundred and fourſcore thouſand men which were *warriours*, to *fight againſt the houſe of* Iſrael, *to bring the Kingdom again to* Rehoboam *the ſon of* Solomon; they were directed by God to deſiſt from that attempt:

attempt: and so they did, 1 King. 12.21, *&c.* yet there *was war between* Rehoboam *and* Jeroboam *all their dayes*, Chap. 14. 30. Nor did it end with the death of *Rehoboam*, but there was war between *Abijah* his Son and *Jeroboam*; and *Abijah set the battle in aray against* Jeroboam *with an Army of valiant men of war, even four hundred thousand chosen men*, 2 Chr. 13. 2, *&c.* The success of which battle was such that, though *Jeroboams* Army were in number two to one, even *eight hundred thousand chosen men, being mighty men of valour*, ver. 3. yet *the children of* Israel *fled before* Judah; *and God delivered them into their hand. And* Abijah *and his people slew them with a great slaughter: so there fell down slain of* Israel *five hundred thousand chosen men*, ver. 16, 17. *Neither did* Jeroboam *recover strength again in the dayes of* Abijah: *and the Lord stroke him, and he dyed*, ver. 20. And, though his son *Nadab* succeeded him in the Kingdom, yet he reigned but a while, for *Baasha* conspired against him, and smote him and slew him, and reigned in his stead:

yea,

yea, *he ſmote all the houſe of* Jeroboam, *he left not to* Jeroboam *any that breathed, until he had deſtroyed him, according to the ſaying of the Lord, which he ſpake by his ſervant* Ahijah *the* Shilonite, 1 King. 15. 27, 28, 29. which was that *he would take away the remnant of the houſe of* Jeroboam, *as a man taketh away dung till all be gone*, Chap. 14. 10. Nor had *Baaſha* better ſucceſs then *Jeroboam*; for his ſon *Elah* was ſlain in the like manner, and all the houſe of *Baaſha* deſtroyed, by his ſervant *Zimri*, who reigned in his ſtead, Chap. 16.8; *&c.* But his reign was not long: for ſeven dayes did meaſure both it and the remainder of his life, ver. 15, *&c.* Then were the people of *Iſrael* divided into two parts; *half of the people followed* Tibni *the ſon of* Ginah *to make him King*: *and half followed* Omri. *But the people that followed* Omri *prevailed againſt the people that followed* Tibni *the ſon of* Ginah: *ſo* Tibni *dyed and* Omri *reigned*, ver. 21, 22. And though *Omri* had the ſucceſſion of the Kingdom continued, not only in his ſon *Ahab*, but alſo in his two grandchildren

Ahaziah

Ahaziah and *Jehoram*, yet then it was cut off by *Jehu* the ſon of *Nimſhi*, who conſpired againſt his Maſter *Jehoram*, and *ſlew him*, 2 King. 9. 10. *Yea he ſlew all that remained of the houſe of* Ahab *in* Jezreel, *and all his great men and his kinſfolks, and his Prieſts, until he left him none remaining*, ver. 11. Then though the ſucceſſion were continued in the poſterity of *Jehu* longer then of any that were before him, *ſo that his children of the fourth generation ſate on the Throne of* Iſrael, ver. 30. yet *in thoſe dayes the Lord began to cut* Iſrael *ſhort: and* Hazael *ſmote them in all the coaſts of* Iſrael, ver. 32. *The King of* Syria *deſtroyed them, and made them like the duſt by threſhing*, Chap. 13. 7. yea, *the affliction of* Iſrael *was very bitter: for there was not any ſhut up, nor any left, nor any helper for* Iſrael, Chap. 14. 26. Then againſt *Zachariah* the laſt of *Jehu* his generation, who reigned but ſix moneths, *Shallum* the ſon of *Jabeſh* conſpired, and *ſlew him, and reigned in his ſtead a full moneth*, Chap. 15. 10, 13. Againſt him *Menahem* the ſon of *Gadi went up from* Tirzah,

Tirzah, *and ſmote him, and ſlew him, and reigned in his ſtead ten years*, ver. 14, 17. yea *he ſmote* Tiphſah, *and all that were therein, and the coaſts thereof from* Tirzah, *becauſe they opened not to him, therefore he ſmote it, and all the women therein that were with childe he ript up*, ver. 16. In *his dayes* Pul *the King of* Aſſyria *came againſt the land: and* Menahem *gave* Pul *a thouſand talents of ſilver, that his hand might be with him, to confirm the Kingdom in his hand. But* Menahem *exacted the money of* Iſrael, *even of all the mighty men of Wealth, of each man* 50 *ſhekels of ſilver, to give to the King of* Aſſyria, ver. 19, 20. After *Menahem, Pekahiah* his ſon *reigned* in his ſtead *two years*, ver. 22, 23. But *Pekah* the ſon of *Remaliah*, a Captain of his conſpired againſt him, and *killed him, and reigned* in his room *twenty years*, ver. 25, 27. *In his dayes came* Tiglath-Pileſer *King of* Aſſyria, *and took* Iion, *and* Abel-Bethmaach, *and* Janoah, *and* Kedeſh, *and* Hazor, *and* Gilead, *and* Galilee, *all the land of* Naphtali, *and carryed them captive to* Aſſyria. *And* Hoſhea *the ſon of*

Elah *made a conſpiracy againſt* Pekah *the ſon of* Remaliah, *and ſmote him, and reigned in his ſtead,* ver. 29, 30. Hoſhea *reigned in* Samaria *over* Iſrael, *nine years. And he did that which was evill in the ſight of the Lord, but not as the Kings of* Iſrael *that were before him* (which yet is the beſt teſtimony given by the holy Ghoſt to any of them) Againſt him came up *Shalmaneſer* King of *Aſſyria*, and *Hoſhea* became his ſervant, and *gave him preſents* (or rendred him tribute) And *the King of* Aſſyria *found conſpiracy in* Hoſhea: *for he had ſent meſſengers to* So *King of* Egypt, *and brought no preſent to the King of* Aſſyria, *as he had done year by year: therefore the King of* Aſſyria *ſhut him up and bound him in priſon. Then the King of* Aſſyria *came up thorowout all the land, and went up to* Samaria, *and beſieged it three years. In the ninth year of* Hoſhea, *the King of* Aſſyria *took* Samaria, *and carryed* Iſrael *away into* Aſſyria, *and placed them in* Halah, *and in* Habor, *by the River of* Gozan, *and in the Cities of the* Medes, Chap. 17. 1, &c.

So

So that in the divided Kingdom of *Israel*.

Ultima respondent primis, servatur ad imum
Qualis ab incepto processerat, & sibi constat
Progressus scelerum: ———

As it was raised, so it was ruined by Rebellion. And though the Lord said not that *he would blot out the name of* Israel *from under heaven*, Chap. 14. 27. *Yet he removed* Israel *out of his sight, as he had said by all his servants the Prophets: so* Israel *was carryed away out of their own land to* Assyria, *unto this day*, Chap. 17. 23. Such a woful exchange did *Jeroboam* and the ten Tribes make, when they rent themselves from the house of *David*, and such was the success of their Rebellion from the first to the last: as they never returned unto their allegiance, so they never recovered their Religion, nor shall do the one without the other. For howsoever by the *resurrection of the dry bones*, Ezek. 37. 1, &c. the dead hope of *Israel* is revived, and God by his Prophet tels them expressly, *Be-*

hold, oh my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. *And ye shall know that I am the Lord, when I have opened your graves, ô my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land,* ver. 12, 13, 14. yet he shews them withall what course he will take to bring it to pass, ver. 19. *Thus saith the Lord God, behold, I will take the stick of* Joseph, *which is in the hand of* Ephraim, *and the tribes of* Israel *his fellows, and will put them with him, even with the stick of* Judah, *and make them one stick, and they shall be one in mine hand.* And ver. 21, *&c. Behold, I will take the children of* Israel, *from among the Heathen*, &c. Whereby it is evident that *the Tabernacle of David*, which is *fallen*, and the *ruins* thereof must be *built* again and *set up*, that the residue of men may seek after the Lord, and *and all the* Gentiles *upon whom his name is called*: as that passage of the Prophet *Amos*, Chap. 9. 11, *&c.* is expresly applyed by St. *James*, Act. 15. 16, 17.

16, 17. As the loſſe of their *Religion* was the fruit of their *Rebellion*, ſo the reſtitution of their Religion, and the reunion of them all under the Government of one King muſt come together as inſeparable aſſociates.

A great deal more to the ſame purpoſe may be found in other places of that and the other Prophets: And if the relation between all other Superiors and their Inferiors, and eſpecially been Supreme Civil Magiſtrates and their Subjects, may fitly be underſtood by that of *Parents* and their *Children* (as it is certain ſuch expreſſions are oftentimes uſed by the holy Ghoſt in Scripture to that purpoſe) I ſee not why that of the Prophet *Malachy*, Chap. 4. 6. *He ſhall turn the heart of the Fathers to their children, and the heart of the children to their Fathers, leſt I come and ſmite the earth with a curſe* (ſpoken of *Elijah* the Prophet, when he ſhall be ſent to the people of God before the coming of the great and dreadful day of the Lord) may not be underſtood of ſome extraordinary reſtauration of that mutual good correſpondence which

anciently was between Superiours and Inferiours, when those that ruled over men were just, *ruling as in the fear of the Lord*, and they that were subject *submitted themselves unto every ordinance of man for the Lords sake*, when *David delivered from the strivings of the people, and made the head of the Heathen*, Psal. 18. 43. *fed* Jacob *and* Israel *according unto the integrity of his heart, and guided them by the skilfulness of his hands*, Psal. 78. 72. when *he reigned over all* Israel, *and executed judgement and justice unto all his people*, 2 Sam. 8. 15. and *when whatsoever the King did pleased all the people*, 2 Sam. 3. 36. At least, if we may conceive (as some Interpreters do) that there is yet a further accomplishment of that prophesie concerning *Elijah* to be expected, besides that which our Saviour expressly tels his Disciples was fulfilled in *John the Baptist*, Mat. 11. 14. as it is not to be doubted, but that there is yet a greater and much more dreadful *day of the Lord* to come hereafter, then ever hath been hitherto. And, if so, out of question the nearer

that

that day doth approach, the more they call for a curſe to ſmite the earth, that in ſtead of *going before the Lord in the ſpirit and power of* Elias, *to turn the hearts of the Fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord,* as the Angel foretels *John the Baptiſt* ſhould do, Luk. 1. 17. have rather *forſaken the right way, and are gone aſtray, following the way of* Balaam *the ſon of* Boſor, *who loved the wages of unrighteouſneſs, ſpeaking perverſe things to draw away diſciples after them, and teaching things which they ought not, for filthy lucre ſake, even to deſpiſe dominion, and ſpeak evil of dignities*, to turn away the hearts of the children from their Fathers, and thoſe that either are or ſhould be wiſe to the diſobedience of the unrighteous. If it be in the *unity of the faith* that men muſt *come unto the meaſure of the ſtature of the fulneſs of Chriſt*, and if we muſt *ſpeak the truth in love, that we may grow up into him in all things which is the head, even Chriſt*, Eph. 4. 13. 15. no wonder that St. *Paul* ſeals ſo

earneſtly, as he doth with the *Epheſians*, ver. 1, 2, 3. *I therefore the priſoner of the Lord beſeech you, that ye walke worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love: Endeavouring to keep the unity of the ſpirit in the bond of peace.* And with the *Romans*, Chap. 16. 17, 18. *I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are ſuch ſerve not our Lord* Jeſus Chriſt, *but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.* For by that long induction of *ones*, Eph. 4. 4, 5, 6. *One body, and one ſpirit*, &c. it is evident that diviſion may tend to the diſſolution, but can never make for the edification, of the body of Chriſt. And this was the ground of *Jeroboams* policy, according to that old Diabolical doctrine, *Divide & impera*, by a new invented falſe Religion to maintain a late unlawfully uſurped royalty: eaſily foreſeeing that, if all *Iſrael* had but one God, they

they would have but one King too, 1 King. 12. 26, *&c.* The principality entailed upon *David* and his posterity, to whom the Kingdom over *Israel* was given by *a covenant of salt*, as *Abijah* speaks, 2 Chr. 13. 5. and the Priesthood, the honour whereof no man *taketh to himself, but he that is called of God, as was* Aaron, Heb. 5. 4. conveyed unto *Phinehas* and his seed after him by an *everlasting covenant of peace*, Numb. 25. 12, 13. had such a mutual correspondence unto one another, that like the *living creatures* and the *wheels*, Ezek. 1. 15, *&c.* which kept both time and place together in their motions, they stood and fell, they rested and removed alike. Which argument is strongly urged by *Abijah* against *Jeroboam* and the men of *Israel*, 2 Chr. 13. 9. *&c. Have ye not cast out the Priests of the Lord the sons of* Aaron, *and the* Levites, *and have made you Priests after the manner of the Nations of other Lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a Priest of them that are no gods. But as for us,*

the

the Lord is our God, and we have not forſaken him, and the Prieſts which miniſter unto the Lord are the ſons of Aaron, *and the* Levites *wait upon their buſineſs. And they burn unto the Lord every morning, and every evening, burnt ſacrifices and ſweet incenſe: the ſhew-bread alſo ſet they in order upon the pure table, and the candleſtick of gold, with the lamps thereof to burn every evening: for we keep the charge of the Lord our God, but ye have forſaken him. And, behold, God himſelf is with us for our Captain, and his Prieſts with ſounding Trumpets, to cry alarm againſt you: O children of* Iſrael, *fight ye not againſt the Lord God of your Fathers, for ye ſhall not proſper.* And how they did, or rather how they did not, proſper in that battail, and ever after, we have ſeen already. Though their Rebellion were a weed that ſprung up ſpeedily, though it ſuddainly arrived to the height of its growth, though it took ſuch deep root that it could never yet be removed, though *Hydra*-like it had a long ſucceſſion of heads, as one was cut off another riſing

up,

up, yet judgement found it out at laſt, and the longer it had been deferred the deeper impreſſion it made when it came.

SECT. XXII.

Of Zedekiah, 2 *King.* 24. 20.

THe laſt particular, which I will mention, is that of *Zedekiah*, and he is the laſt of whom the Sacred Hiſtory ſaith; *He rebelled*, 2 King. 24.20. Jer. 52. 3. And of him it is obſervable, Firſt, (as before of *Jeroboam*) that he was a beneficiary of the King of *Babylon*, againſt whom he rebelled, and was made King by him in ſtead of his elder brothers ſon to whom of right the Kingdom appertained, and who reigned in *Jeruſalem* till he was removed by *Nebuchadnezzar*, 2 King. 24. 8. yea, the King of *Babylon*, to make it appear that, as he was King, he was but his creature, exerciſed ſo much power over him, that he changed his name, ver. 17. dealing

dealing with him as *Pharaoh Necho* had formerly done with his Father, Chap. 23. 34. But ſeldom is there any more prodigious ingratitude then of thoſe that are moſt obliged to be thankful: nor can a Kingdom, if not every way abſolute, put a period to the boundleſs ambition of an aſpiring man. *Zedekiah* thinks not himſelf high enough, ſo long as *Nebuchadnezzar* is yet above him. What the aime of *Rebellion* (for the moſt part, if not always) is, plainly may be ſeen in the event. *Rebels*, if they can prevail by power, although they have no right at all, yet they will reign a'one. Perhaps it may be thought that *Jehojakims* right was now devolved unto *Zedekiah*, at leaſt that during his kinſmans captivity the tutelary adminiſtration of the Kingdom appertained unto him as the next Prince of the bloud: and it may be that *Nebuchadnezzar* himſelf had an eye to that, when he made him King. But as in natural Philoſophy we ſay, *Quicquid recipitur recipitur ad modum recipientis*, although a well be full of water, yet he that comes to draw ſhall bring up no more then his bucket

bucket will hold: ſo is it as true that *cauſæ ſecundæ nihil agunt, niſi in virtute primæ.* If a fountain be ſtopt, the ſtreams that iſſue thence muſt needs be cut off, and when there is no more motion in the maſter-wheel, the reſt of neceſſity muſt quickly ſtand ſtill. Subordinate authority may not exceed the bounds of that Commiſſion which it receiveth from the Supreme, nor he that ſupplies the place of another, do more then he himſelf might do, whoſe place he ſupplies. How abſolute ſoever and ſupreme that Authority was, which the Kings of *Judah* had before, yet now they were become *ſervants to the King of Babylon*, 2 King. 24. 2. and *ſervice* is defined by obedience. Rom. 6. 16. *Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey? Servus eſt, qui ſui juris non eſt, ſed alieno dominio ſubjicitur.* He is a ſervant, which is not (as we ſay) his own maſter, but ſubject unto the dominion of another. To acknowledge ſubjection as ſervants, and yet notwithſtanding to challenge a ſuperiority over

others

others as Lords, or so much as an equality with them as their compeers, whom we confess our Soveraigns, must needs be a most unreasonable inconsistent contradiction. What particular conditions *Nebuchadnezzar* imposed upon *Zedekiah*, when he made him King, the text doth not tell us: but the least that it can be imagined they might amount unto must needs be, that he should not rebel against him: for so much was formerly challenged (although unjustly then) of *Hezekiah* by *Rabshakeh* in the name of *Sennacharib* his master, 2 King. 18. 20. *On whom dost thou trust that thou rebellest against me?* But now God had not only given the Jews, and their neighbour Nations, into the hand of *Nebuchadnezzar* King of *Babylon* to serve him, Jer. 27. 6. but likewise expressly commanded *Zedekiah*, and his Priests, and his people, by his Prophet *Jeremiah*, to bring their necks under the yoak of the King of *Babylon*, and to serve him and his people, ver. 12, *&c.* So that *Zedekiah* by his Rebellion brake not only that bond of *gratitude*, wherein he stood obliged unto *Nebuchad-*

nezzar

nezzar as his benefactor, but likewise that bond of *obedience*, wherein he stood engaged unto God himself, yea more the sacred bond of an *oath*, wherewith he had bound himself in the presence of God unto the King of *Babylon*, as was before observed. But what was the issue of this? Did *Zedekiah* and the Jews speed better with their Rebellion, then formerly *Jeroboam* and the *Israelites* had done with theirs? Not much for the present; for they likewise were led captive by the King of *Assyria*. But as there was difference between their Rebellions in two respects, so was there between their captivities in one. The differences between their Rebellions where these. That of *Jeroboam* and the *Israelites* was an intestine domestick civill Rebellion, whereby they tore asunder as it were their own bowels, and rent themselves as members from the head and the rest of the same body politick. This of *Zedekiah* and the *Jews* was only a Rebellion against a forain Authority, to which they had not been subject till of late, and unto which (except in point of discretion, when they were not

not able to defend themſelves from that power by which it was obtruded on them) they were not in any ordinary way obliged to ſubmit themſelves, but only as God by his Prophet had in an extraordinary manner revealed his will that they ſhould do ſo. That of *Jeroboam* and the *Iſraelites*, as it was begun many ages before againſt *Rehoboam* and the houſe of *David*, and thorow many ſucceſſions and changes of Kings continued ſtill, ſo was it ſeconded with a conſpiracy againſt *Shalmaneſer* King of *Aſſyria* by *Hoſhea* the laſt King of *Iſrael*: which though the Scripture do not call a Rebellion, yet in as much as it ſaith, *Hoſhea became his ſervant, and gave him preſents* (or rendered him tribute) it appears to be no leſſe. This of *Zedekiah*, as it was againſt a forainer only, ſo was it not of any long ſtanding, his brother *Jehojakim* was the firſt that *become ſervant to the King of* Babylon *three years, then he returned and rebelled againſt him*, 2 King. 24. 1. and the whole time from the beginning of *Jehojakims* to the end of *Zedekiahs* reign was at the moſt but twenty two years and three

three moneths. The difference between their captivities was, that of the *Iſraelites* was a long continued, yea hitherto indeed an endleſs captivity. This of the *Jews* was but for 70 years only, and then they returned to their own land, and had both their civil Policy in ſome ſort reſtored, and the Temple, for the publick and ſolemn exerciſe of their Religion reedified, and in ſuch a magnificent manner, that the Prophet *Haggai* foretold *the glory of that latter houſe ſhould be greater then of the former*, Hag. 2. 9. and the Prophet *Zechariah*, that *the great mountain before* Zerubbabel *the Governour of* Judah *ſhould become a plain, and that he ſhould bring forth the head-ſtone thereof with ſhoutings, crying, Grace, Grace unto it*, Zech. 4. 7. Such odds there is between Gods dealing with them that Rebel againſt their own domeſtick Governours, and together with their Allegiance lay aſide their Religion, and with them that retaining the publick profeſſion of the true Religion in the ſolemn ſervice thereof, and continuing conſtant in their Loyal ſubjection to their own ordinary Governours, are led on by

their example and authority to oppose themselves only against forainers prevailing over them by power, though God in his providence have disposed it to be so, and given extraordinary evidence of his pleasure to that purpose. Yet in both we may observe Rebellion breaking down the banks to let in that deluge of destruction, which was ready prepared to avenge the quarrel of Gods covenant against his own peculiar people.

Sect. XXIII.

No intent of application to particulars: but an addition of something concerning two Arch-rebels, *the Devill and Antichrist.*

THus have I endeavoured, by what I finde observable in holy Scripture, concerning the nature of *Rebellion*, together with the properties and practises of *Rebels*, to discover the true use of the Name, and to shew who they

are

are that may be rightly called *Rebels*, by them who have learnt to ſpeak the language of the holy Ghoſt. For any particular application, eſpecially ſuch as may reflect upon the preſent Occurrences of theſe times, as I did not intend it at the firſt, ſo I will not go about it now. Though this that hath been ſaid, may miniſter juſt occaſion unto every one that ſees it, to ſay unto himſelf, as the Diſciples did unto our Saviour, when he told them, that one of them ſhould betray him, *Is it I?* and *Is it I?* Mar. 14. 19. yet few I ſuppoſe are fit to ſay to others, as *Nathan* did to *David*, *Thou art the man*, 2 Sam. 12. 7. or as our Saviour did unto *Judas*, *Thou haſt ſaid*, Mat. 26. 25. For my ſelf, I hold it far better to follow that rule of St. *Paul*, Phil. 2. 3. *Let nothing be done through ſtrife or vainglory, but in lowlineſs of minde, let each eſteem other better then themſelves:* and Gal. 6. 4, 5. *Let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another*; then to intermeddle as a buſie body in other mens matters.

Yet in ſtead of application to particulars, I will be bold to add ſomething concerning two ſorts of *Arch-rebels*, which hitherto I have forborne to ſpeak of: partly becauſe I do not remember any mention made of them in Scripture under that notion, at leaſt not according to our Engliſh tranſlation: and partly becauſe the one lies without the compaſs of humane Rebellion, unto which I at firſt confined this Diſcourſe, and the other is incombered with many Controverſies, which when they will be determined ſo, as to give general ſatisfaction unto all, it is not eaſie to foreſee. I mean the *great Dragon, that old Serpent called the Devil and Satan*, Rev. 12. 9. and the *Antichriſt, that man of ſin, the ſon of perdition*, 2 Theſſ. 2. 3. whom though I mention but as two particulars in the ſingular number, yet I ſtick not to call them two ſorts of *Arch-rebels*, as comprehending many individuals under them, becauſe I obſerve the holy Ghoſt in Scripture to diſcover ſo much of them, and to ſpeak plainly, not only of one, but alſo of many both Devils and Antichriſts: as Luk. 8. 30.

Many

Many Devils were entred into him, and 1 Iohn 2. 18. *As ye have heard that Antichriſt ſhall come, even now are there many Antichriſts.* Of theſe I ſhall now endeavour to ſhew that they may indeed be rightly called *Arch-rebels*, by taking notice of ſome remarkable paſſages in Scripture, wherein by their properties and practiſes their rebellious diſpoſitions are diſcovered.

Sect. XXIV.

Of the arch-authour of Rebellion, the Devil.

FOr the firſt, I obſerved before out of *Schindler*, that the Rabbins cal the Devil מרוד, becauſe he fell away or revolted from God. St. *Jude* cals Devils, *the Angels which kept not their firſt eſtate* (or principality) *but left their own habitation*, ver. 6. we muſt underſtand it according to that of Saint *Peter*, 2 Pet. 2. 4. *they ſinned*: and all ſin (as was ſhewed in the beginning) isin a larger ſenſe rebellion againſt God,

especially, (and even in the strictest sense that may be) such a sin as that of the Devils may well be conceived to have been, in respect of the quality thereof (although the kind be not certainly known) a sin of obstinate stubborn perverseness. So that of the Prophet *Isaiah* speaking of *Egypt*, chap. 19. 14. *The Lord hath mingled a perverse spirit (or a spirit of perverseness) in the midst thereof*, is reckoned by some amongst the names of the Devil. Saint *Paul* calls him *Belial*, 2 *Cor.* 6. 15. which Saint *Hierome* renders *Apostata, prævaricator, & absque jugo, Lib.* 8. *com. in Isaiam*, an apostate, a prevaricator, and without yoak. He is an adversary that not onely opposeth himself both against God and against man, and especially against him that is both God and man Christ Jesus, and those men that are in a special manner honoured by God above others when he raiseth them up to be instruments of his honour, as Zech. 3. 1. *He shewed me* Iosh ua *the high Priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him* (or to be his adversary) but that sets on others

others alſo to oppoſe them. All the oppoſition that was, or is, or ever will be made againſt God by men, or by men againſt one another in any thing wherein they ought to ſubmit themſelves and yield obedience, is the fruit of his malignity. *He is the God of this world, that blindeth the minds of them that believe not*, 2 Cor. 4.4. *He is the Prince of the power of the air that worketh in the children of diſobedience*, Eph. 2. 2. He it is, that *with his Angels maketh war in heaven, and fighteth againſt* Michael *and his Angels*, Rev. 12.7. He it is, *that ſhall go out to deceive the nations which are in the four quarters of the earth*, Gog *and* Magog, *to gather them together to battel*, Rev. 20.8. It was he that beguiled our firſt Parents, and brought them to rebell againſt God by eating the forbidden fruit, *Gen.* 3.13. It was he that ſet on the men of *Shechem* to deal treacherouſly with *Abimelech*, *Judg.* 9. 23. It was he that undertook to be a lying ſpirit in the mouth of *Ahabs* Prophets, to perſwade him that he might go up and fall at *Ramoth Gilead*, 1 Kings 22.22. It was he, hat made three ſeverall attempts upon

the Son of God himſelf, *Mat.*4.1,*&c.* It was he, that entered into *Judas*, Joh.13.27. made him betray his Maſter, and ſell him to the Jews for thirty pieces of ſilver. In a word, *he that committeth ſin is of the Devil, for the Devil ſinneth from the beginning: for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil,* 1 *Joan* 3. 8. If *Rebellion* then be ſin, it is the Devils work: and if it be not ſin, (as *I* ſaid before) it is not properly called *Rebellion.* The Devil then is the *Arch-rebel* of all, as he that was both the firſt ſinner himſelf, and the firſt inſtigator of men unto ſin. But this is general, for the Rebellion of men againſt men, that is, the obſtinate oppoſition of inferiours againſt their ſuperiours, to whom they ſhould be ſubject, and ſubmit themſelves, that the Devil himſelf hath a more immediate operation upon men in that ſin, then in ſome others, is not onely evident by that which hath been already alledged out of *Rev.*12.7. and *Rev.*20.8. and by the particular inſtances of the *Shechemites* and *Judas*, but may further appear if we conſider, that the evils of the latter times fore-

foretold by St. *Paul*, 2 Tim. 3. 1, *&c.* and inſtanced in ſuch particulars eſpecially, as are the moſt proper either cauſes, ſymptoms, or prognoſticks of *Rebellion*, are by the ſame Apoſtle referred to *mens departing from the faith, and giving heed to ſeducing ſpirits and doctrines of Devils*, 1 Tim. 4. 1. *Rebellion* is ſuch an unreaſonable ſin, that if there were not a Devil to teach, there would hardly be found a man to practiſe it. And therefore it is worth our obſervation, that St. *Paul*, ſpeaking of *that man of ſin the childe of perdition*, to whom (as we ſhall ſee in the next Section) the publick profeſſion of Rebellion is in a ſpecial manner proper above others, ſaith of him, that *his coming is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceiveableneſs of unrighteouſneſs*, 2 Theſſ. 2. 9, 10. Intimating that there is a ſpecial work of *Satan* in it, when ſuch *ſtrong deluſion* is ſent unto men that they ſhould believe ſuch an *Antichriſtian lie*, tendered unto them under the colour of a Chriſtian truth, as the doctrine of *Rebellion* is.

Beſides,

Beſides, if we obſerve what evils they are that uſually precede Rebellion, as the cauſes out of which it ſprings, go along with it, as companions and aſſociates, or ſucceed it, as the effects and fruits which it bringeth forth, we may finde them ſuch as the Devil hath a ſpecial operation in.

Of the firſt ſort is *envy*, Tit. 3. 3. *We our ſelves were ſometimes fooliſh, diſobedient, deceived —— living in malice and envy.* And of *envy* St. *James* ſaith, *The ſpirit that dwelleth in us luſteth to envy*, Jam. 4. 5. What ſpirit he meaneth we may ſee by that in the 7. verſe, *Reſiſt the Devil and he will flee from you.*

Of the ſecond ſort are *lying* and *hypocriſie*, 1 Tim. 4. 1, 2. *In the later times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils, ſpeaking lies in hypocriſie.* And for *lying* our Saviour himſelf aſcribes it to the Devil as his own proper ſin, Joh. 8. 44. *When he ſpeaketh a lie, he ſpeaketh of his own: for he is a lyer, and the father of it.* For *Hypocriſie*, when Satan fals from heaven, it is as *lightning*, Luk. 10. 18. and

18. and, becauſe *Satan* himſelf is *transformed into an Angel of light*, therefore it is no great thing, if *his miniſters alſo be transformed as the Miniſters of righteouſneſs*, 2 Cor. 11. 14, 15. So St. *Peter* expoſtulates with *Ananias* his hypocriſie, Act. 5. 3. *Why hath Satan filled thine heart to lie unto the holy Ghoſt?*

Of the third ſort are *ruin*, *deſolation* and *deſtruction*, Prov. 17. 11. *An evil man ſeeketh only Rebellion, therefore a cruel meſſenger ſhall be ſent againſt him.* And what more cruel meſſenger is there, can there be, then *the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue is* Abaddon, *but in the Greek tongue hath his name* Apollyon, that is to ſay, *a deſtroyer?* Rev. 9. 11. Or rather, what meſſenger either is or can be cruel, that is not of that evill one, who was a *murtherer from the beginning*, Joh. 8. 44. and ſtill *as a roaring Lyon walketh about, ſeeking whom he may devour?* 1 Pet. 5. 8. And what courſe of proceeding in judgement can be more juſt, then that the ſame Devil, who is the principal author of ſin, ſhould be the principal

cipal inſtrument of puniſhment alſo, unto *rebels*, and they *the ſons of perdition*, as well as *the ſons of rebellion*, with ſpecial relation unto him as their Father.

SECT. XXV.

Of the arch-inſtrument of Rebellion the Antichriſt.

BUt to deſcend from this arch-author of Rebellion the Devil, to him that is next him, although not in time, yet in eminence of activity in this kinde, the arch-inſtrument of Rebellion *Antichriſt*, the whole body of his profeſſion and practice is ſignificantly ſtyled by the Apoſtle ἀποστασία *falling away*, 2 Theſſ. 2. 3. Concerning him the Scripture indeed hath not ſaid much, and that which is ſaid of him is not by way of hiſtorical Narration, but of Prophetical prediction, and ſo much the harder to be rightly underſtood, becauſe partiality and prejudice are alwayes apt to interpoſe peculiar intereſts,

tereſts, whereby Interpreters many times are too much carryed away in the application of that *in hypotheſi*, which generally propounded as *in theſi* only might have been admitted without any great exception, or peradventure without ſo much as any queſtion made of it. I ſhall for the preſent content my ſelf with the mention of two remarkable paſſages of Scripture, which I think will be eaſily on all hands acknowledged to ſpeak of *Antichriſt*, and not only ſo, but of that great Antichriſt, to whom, above others, that name by way of excellence doth appertain.

The one ſhall be that of the Apoſtle before quoted, 2 Theſſ. 2. 3, *&c.* where, to omit all other particulars, the rebellious diſpoſition of him that is there deſcribed, hath theſe notorious marks to make it manifeſt.

Firſt, as I ſaid before, the whole body of his profeſſion and practice is ἀποστασία, *a falling away:* we muſt underſtand it as St. *Paul* doth, 1 Tim. 4. 1. *That in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils:* then

then which there can be no more eminent act of rebellion againſt God.

Secondly, he is ſtyled *ſignanter*, *that man of ſin*: and if (as before) all ſin be Rebellion againſt God, that man of ſin muſt in effect be as much as that man of rebellion, and rebellion not an adherent adjunct ſo much as an eſſential ingredient in his conſtitution.

Thirdly, he is called *the ſon of perdition*, a title which the holy Ghoſt in Scripture hath never given unto any other, but only unto *Judas* that betrayed his Maſter, Joh. 17. 12. And the word tranſlated *perdition* ἀπώλεια, ſeems, as it is uſed by St. *Paul*, Heb. 10. 29. in a ſpecial manner to denote a judgement peculiarly proper unto them, who are by him there termed *drawers back*, ὑποστολῆς, *ſubtrahendi* τίνες, ſons of ſubduction. *Beza* on the former verſe obſerves, that the word there uſed by the Apoſtle ἐὰν ὑποστείληται, *if any man draw back*, is the ſame by which the Hebrew word עפלה Hab. 2. 4. is rendred in the Greek, עפלה ὑποστείληται, *elata eſt*: *ea ratione*, ſaith he, *quod illud propriè ſignificet ſeſe in arcem aliquam*

aliquam quaſi tutiorem locum recipere, aut in ea ſe tueri, quod videtur facere quiſquis, deſerto Deo, alibi ſe tutiorem fore exiſtimat: becauſe it properly ſignifieth to betake himſelf into ſome Tower as a ſafer place, or to defend himſelf in it, which he may ſeem to do, who forſaking God doth think that he can be ſafer any where elſe. *Schindler* renders it, *audax*, or *præſumtuoſa facta eſt*, is become bold or preſumptuous. It is the ſame word that is uſed, Numb. 14. 44. when *Moſes* ſaith, *they preſumed to go up unto the hill top*; for which he expreſly accuſeth them of Rebellion, Deut. 1. 43. *You would not hear, but rebelled againſt the commandement of the Lord, and went preſumptuouſly up into the hill.* So the ſon of perdition ſeems to be as much as one deſperately devoted unto that deſtruction, which is the proper puniſhment of that preſumption, whereby obedience is withdrawn from God through confidence in ſomething elſe. And that in all Rebellion there is ſome (at leaſt ſuppoſed) ground of confidence, which gives encouragement thereunto, is intimated

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in that phraſe of *Rabshakeh* to *Hezekiah*, 2 *Kin.* 18, 19, 20. *What confidence is this wherein thou truſteſt? thou ſayſt, (but they are but vain words) I have counſel and ſtrength for the war, now on whom doſt thou truſt, that thou rebelleſt againſt me?* And I am confident, that never was nor is or will be any practice of Rebellion againſt God or man, but accompanied with an expectation (at leaſt in the beginning) of ſuch good ſucceſs at laſt, as will ſufficiently recompenſe the coſt and pains, and peril of the buſineſs, both in the onſet at the firſt, and proſecution afterward Yea I think I may ſafely ſay it is impoſſible for any man to *walk in the imagination of his own heart*, but he which *bleſſeth himſelf in his heart, ſaying I ſhall have peace*, Deut. 29 19.

Fourthly, it is ſaid, *Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped, ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.* This whether it be underſtood of profeſſed open oppoſition, and exaltation by violence and force, or that which is ſecret and cloſe, by fraudulent deceit and inſinuation, under an hypocriticall

hypocriticall ſhadow of ſubjection and pretended friendſhip: and whether *by all that is called God and worſhipped* we underſtand him that alone by nature of himſelf is ſuch, who *onely hath immortality dwelling in the light, which no man can approach unto,* 1 Tim. 6. 16. Or thoſe to whom that name is imparted by reaſon of their offices onely, wherein they exerciſe ſupreme humane authority on earth. This I ſay however underſtood doth evidence in him of whom it is ſpoken, the moſt rebellious diſpoſition that may be, both breaking aſunder all bonds of ſubjection, and tranſcending all bounds of moderation: who (to uſe the expreſſion of the Prophet upon another occaſion, although not much unlike) *enlargeth his deſire as hell, and is as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people,* Hab. 2. 6.

The other place, which I will mention is that of *Rev.* 11. 7. where it is ſaid, that *when the two witneſſes are about to finiſh their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt*

them, and shall overcome them and kill them. By the beast that ascendeth out of the bottomless pit, I suppose it will not be denyed by any, but that we must understand the *Antichrist*, who the *two witnesses* are will not be so easily determined. The Papists, say they, are *Henoch* and *Elias*, whom they conceive to be yet alive in the body (or in mortall flesh) and that to this end, that when Antichrist cometh they may oppose themselves unto him, preserve the elect in the faith of Christ, and at the length convert the Jews. Some, Protestants say, they are the sacred Scriptures, and companies of believers. Some all the Ministers of the word, which in the dayes of Antichrist shall oppose themselves to him, teaching and maintaining the truth of the Gospel: and if any man would say, (which yet I will not that the two witnesses are Christian, Orthodox, Principality and Prelacy, not in the concrete, but in the abstract (I mean all such supreme governours, both Civill and Ecclesiasticall, as in Countries at one time or other under the Jurisdiction of the great City, do with authority and power publickly

lickly profeſſe and maintain the ancient, Orthodox, Chriſtian Religion, againſt the innovations, hereſies, idolatries and tyrannies of Antichriſt, not in reſpect of their perſons ſo much, as of that authority and power which properly belongeth unto them in their places, perapventure, as much might be pleaded from the Text it ſelf, in behalf of that opinion, as of any other.

But to leave that with a *nondum conſtat* for the preſent amongſt other queſtions not reſolved on, *quarum adhuc ſub judice lis eſt*, let the two witneſſes be who they will be, if the beaſt that aſcendeth out of the bottomleſs pit be the *Antichriſt*, that which is there ſaid of them and of him will ſufficiently manifeſt his rebellious diſpoſition, ſecond to none, except it be that of the Devil himſelf. For of them it is ſaid, Firſt, *they are the witneſſes of Jeſus Chriſt, the mighty Angel that came down from haven cloathed with a cloud, and a rainbow on his head, and his face as it were the ſun, and his feet as pillars of fire*, chap. 10. 1.

Secondly, what they do as witneſſes

there called propheſying) is given unto them by him to do, ver. 3. Thirdly, they *ſtand before the God of the Earth, as two Olive trees, and two Candleſticks, ſecretly ſupplyed by him with ſuch ſpiritual fatneſs as maintains their Lamps ſtill burning to give light to others*, ver. 4. Fourthly, *Fire proceedeth out of their mouths and devoureth their Enemies: If any man will hurt them, he muſt in this manner be killed*, ver. 5. Fifthly, *They have power to ſhut Heaven, that it rain not in the days of their propheſie: and have power over waters to turn them to bloud, and to ſmite the Earth with all plagues as often as they will*, ver. 6.

Of him it is ſaid, Firſt, *He ſhall make war againſt them:* Secondly, *He ſhall overcome them*; Thirdly, *He ſhall kill them:* and all this then, when *they are about to finiſh their teſtimony*, when they have made a good progreſs in the performance of their work already, but yet have not brought it to the full perfection, ver. 7. That which is done againſt the witneſſes of Jeſus Chriſt, is eſteemed by him as done againſt himſelf, Luk. 10. 16.

Acts

Acts 9. 4. especially whilest they are doing that which is given unto them by him to do, to the doing whereof they are not only appointed and ordained, but also enabled and assisted by him, yea, whilest they are in presence of God, before his face, and are armed with extraordinary power to take vengeance upon all, that are either their own or his professed Enemies. Yet he that, *as God, sitteth in the Temple of God, shewing himself that he is God*, not only *fighteth*, but *maketh war against them*, and that with such violence, that *he overcometh them*; and not content to have conquered only, *killeth them* also. So that he not only opposeth himself unto them in their prophecying by his secret practises, but by his open profession also, and that most presumptuously before the face of God himself, neither daunted at his presence with them, nor dismayed at the appearance of his power in them; although that power extend it self as high as *Heaven*, and as low as *Earth*, to the *shutting* of the one, that it *rain not in the dayes of their prophesie*, and to the *smiting* of the other

with all plagues, as often as they will. Although they can *turn the waters into bloud*, and *kill those that will hurt them with the fire that proceedeth out of their mouths, and devoureth their Enemies:* yet none of these things move him, but in the madness of his rage he rusheth on so furiously, that for the time he bears down all before him, and never thinks them enough overcome, whilest life is left in them, but to compleat his conquest over them, as he imagineth, for ever killeth them. That which followeth of *their bodies not suffered to be put in graves*, ver. 9. I mention not, because till accomplishment lend further light to lead us unto the true understanding of the Prophesie, it cannot be certainly known whether that be intended as a further evidence of Antichristian cruelty, or as an effect of Christian confidence, and courtesie towards the two witnesses: though some things in the Text seem more appliable unto the later then unto the former acceptation. But without that there is enough in the other three particulars to convince the *Antichrist* of Arch-rebellion

bellion againſt God and man, in that he maketh war againſt thoſe men that are witneſſes for Chriſt until he overcometh them, and having overcome, doth kill them; that is, as much as lyes in him deprive them of their very being, ſuch as was given them by Chriſt, to be not only for a time interrupting the Propheſie, and over-turning them as Candleſticks, that they may not hold out Lamps of light to others, but even deſpoyling them of all poſſibility of ever doing any thing as ſuch again, by rooting them up as Olive trees, not leaving ſo much as the ſtocks or ſtumps of them in the earth, to bud and bring forth any new ſucceſſion of boughs and branches. If *Rabſhakeh* urge it as an evidence of *rebellion* againſt *Senacherib* King of *Aſſyria* in *Hezekiah*, That *he would turn away the face of one Captain of the leaſt of his ſervants*, 2 King. 18. 24. If the Holy ghoſt take notice of it as an eminent act of *rebellion* in the *Iſraelites*, that when *Rehoboam* ſent *Adoram*, who was over the tribute, they *ſtoned him with ſtones that he dyed*, 1 King. 12. 18. 24. If God by

his Prophet interpret it *rebellion* in *Zedekiah* againſt the King of *Babylon*, that he ſent Embaſſadours into *Egypt*, that *they might give him Horſes and much people*, thinking by that means *to ſtrengthen himſelf againſt the King of* Babylon, Ezek. 17. 15. How much more muſt it be rebellion in the *Antichriſt*, not only to turn away the faces, but even to take away the lives, not of one, but of two, yea of all, not the leaſt, but the greateſt, of the ſervants of Jeſus Chriſt, and that in the preſence of God himſelf, to deprive them of that power which he hath given them, both in Heaven and in Earth, and over the moſt active Elements, and inſtruments of his anger, fire and water, not only to ſtrengthen him againſt them, but even to take away all ſtrength, yea, all exiſtence, and being ſuch as they were, from them?

All this is evident in the Text, and cannot be denyed to be true concerning the *Antichriſt*, the Beaſt that aſcendeth out of the bottomleſs pit, generally taken, as *in Theſi* only. Should I deſcend unto a particular application of it *in hypotheſi* unto

unto the See of *Rome*, the Pope and his adherents; and take notice of all that is practiſed and profeſſed by them, whileſt the *four vials* are in pouring out upon them (wherein peradventure the power of the *two witneſſes* is moſt eminently exerciſed, and unto which that *war* which *the Beaſt* doth make againſt them, wherein they are *overcome and killed* by him, doth moſt appear to ſynchroniſe) I doubt not, but I might find cauſe enough, to ſay, That ſince God created man upon the Earth, the Sun never ſaw *Rebellion* raigning with ſo high a hand at any time, or amongſt any other people: Yea, ſhould all the rebellions that ever were in the world before, be put together, this of *the Antichriſt* in one reſpect or other would ſurpaſs them all. And taking it for granted, that the *Pope* is the *Antichriſt*, and that *Rebellion*, both againſt God and man, is now a dayes practiſed by ſome that profeſs themſelves Chriſtians; I ſhould make no great ſcruple to call it, not only ſinful and devilliſh, but alſo Antichriſtian and Popiſh Rebellion, although the perſons that practiſe it, ſhould

ſhould publickly proteſt that they are, and ſolemnly vow and ſwear ten thouſand times over, that they will be alwayes utter Enemies to Antichriſt and all Popery. For, I am confident, that as the *ten horns*, which are upon *the Beaſt*, are they that in the end, when the words of God ſhall be fulfilled, ſhall *hate the Whore*, and *make her deſolate and naked, and ſhall eat her fleſh and burn her with fire*, Rev. 17. 16, 17. ſo in the mean time it hath been, is, and will be one of the principal properties of *the myſtery of iniquity*, 2 Theſſ. 2. 7. to work by contraries, and to be moſt of all builded up by thoſe hands that moſt pretend to pull it down. Out of queſtion there is ſomething more then ordinary in it, that he who makes war againſt the *two witneſſes*, and overcometh them, and killeth them, is ſtyled not only *a beaſt riſing up out of the Sea*, but *a beaſt coming up out of the earth*, Rev. 13. 1, 11. but *the beaſt that aſcendeth out of the bottomleſs pit*: it may be in reſpect of thoſe groundleſs depths of deceit, which are practiſed by him in managing that war, wherein above o-

thers

thers he proves unhappily ſucceſful, *vincendo certior exul*. And of all the depths of Satan I cannot imagine how there ſhould be any deeper then that out of which thoſe grand deceivings are drawn, wherewith they ſport themſelves that ſay, *Let us do evil that good may come, whoſe damnation is juſt*, Rom. 3. 8. If there be any one thing above others, which *the Antichriſt* may properly challenge as peculiar to himſelf, I think it is the profeſſed practiſe of *Rebellion* of purpoſe to promote pretended Religion. For nothing can be more directly oppoſite both unto the doctrine and practiſe of Chriſt himſelf, and his Apoſtles, of Orthodox Chriſtians in the primitive times of the Church, and of all genuine Proteſtants ſince the Reformation: from which they that now adayes recede cannot chooſe but make themſelves tranſgreſſors, by building again the things which they deſtroyed, and may very fitly be ſpoken unto, as the bewitched *Galatians* are by St. *Paul*, *Are ye ſo fooliſh? Having begun in the ſpirit, are ye now made perfect by the fleſh?* Gal. 3. 3. What ſtrange

ſtrange kinde of Logick other men have learnt I cannot tell, but to me it ſeems altogether inconſiſtent with the rules of right reaſon, that any but Popiſh Antichriſtian concluſions ſhould ever be inferred upon properly Popiſh Antichriſtian premiſes. Nor can I conceive how *the beaſt that aſcendeth out of the bottomleſs pit*, ſhou'd ever either kill or overcome the *two witneſſes*, unleſs it be by the means of ſome men, that take upon them to propheſie, as they do, *clothed in Sackcloth*. If *the fire that proceedeth out of their mouths* devoureth their profeſſed *Enemies*, I know not how any (what ever their will be) ſhould have power to do them hurt, except it be ſome of their pretended friends. Certainly *the Beaſt that ſpake as a Dragon*, could never have deceived them that dwell upon the Earth ſo as he did, but that he had *two Horns like a Lamb*, Rev. 13.11, &c. Nor did St. *Paul* need to have been ſo jealous over the Corinthians, *leſt by any means, as the Serpent beguiled* Eve *through his ſubtilty, ſo their minds ſhould be corrupted from the ſimplicity that is in Chriſt*,

Chriſt, had not the *falſe Apoſtles* been deceitful workers, *transforming themſelves into the Apoſtles of Chriſt, as the Miniſters of righteouſneſs*, 2 Cor. 11.2,3. 14, 15. Thoſe that *troubled the* Galatians, *and would pervert the Goſpel of Chriſt*, Gal. 1. 7. were ſuch as *deſired to make a fair ſhew in the fleſh*, chap. 6. 12. Nor were the Elders of *Epheſus* warned by St. *Paul* to take heed of *the grievous Wolves* only, *that ſhould enter in among them not ſparing the flock:* but of thoſe men alſo, that ſhould *ariſe out of their own ſelves, ſpeaking perverſe things to draw away diſciples after them*, Act. 20. 29, 30. The danger many times is greateſt there, where the cauſe of ſuſpicion is leaſt of all diſcerned. *Joſeph* was not ſold unto the *Iſhmaelites* by any but by his own Brethren, nor Chriſt himſelf betrayed into the hands of the *Jews*, but by one of his own Diſciples.

Although the *Church* be ſo founded on *the rock* that the *gates of hell ſhall not prevail againſt it*, yet as St. *Hierom* in another caſe ſaith, *Intus hoſtis eſt, intus periculum*, it hath often enemies enow within,

in, both to pollute its purity, add to disturbe its peace. But none do it greater mischief then they, that under a pretence of mending the lights, both quite put them out, and do what they can to remove the Candlesticks themselves out of their places: that, whilst they take upon them but to prune some branches of the Olive trees, lay axes to their roots to hew them down, as if they were fit for nothing, but only to be fuel for the fire: that under a colour of kindness unto Christ, as if they had a care to keep all his rights entire to himself alone, do all they can to wrest into their own, out of his witnesses hands, that power, which he hath given unto them to exercise for him. If *causa causæ* be *causa causati*, and he in the Poet had any good good reason on his side, when he said,

Pergama tunc vici cum vinci posse cõegi.

I see not who can be more justly suspected of helping the Beast to overcome and kill *the two witnesses*, then they, whose behaviour towards them is such, as may justly give occasion unto God for a time to punish the World with the want of them.

them. But who they are, that in all probability do moſt offend that way, I had rather ſhould be read in the language of a learned Commentator upon that portion of Scripture, then mine own. His words are theſe, *Quis novit, an non Eccleſia Reformata probrum Chriſto hac parte illatum, Teſtium ad tempus ſublatione, luitura ſit; quod eos pro legationis dignitate, dum fruebantur non habuiſſent? Notum eſt nimis, quid ab Eccleſiis Reformatis in hanc partem peccatum ſit: utq; dum prophetæ Chriſti, Templo Dei repurgando ſtrenuè incubuere, alii interim gazis ejus expilandis oblationibuſq; intervertendis, ſanctiſſimum opus commaculârunt; ne alimentis quidem alicubi (magno veræ Religionis dedecore) relictis, quibus miniſtri ejus honeſtè & pro ordinis ſui dignitate ſuſtentarentur; nedum ut quod ſuperabundaret, ad rei reformatæ amplificationem, belli ſacri neceſſitatis, afflictorum fratrum ſubſidium, alioſq; pios uſus ſeponerent.* And I the rather credit him therein, becauſe (as he hath well obſerved) that part of the Propheſie, concerning the ſucceſs of the *two witneſſes*, when they are about

to

to finish their testimony, runs parallel unto the history of our Saviours Passion, Resurrection, and Ascension, in sundry circumstances. And amongst other remarkable particulars antecedent to our Saviours suffering, that of *Judas* his covenanting with the high Priests for 30. pieces of silver to betray him unto them, Mat. 16. 14, *&c.* is not only foretold by the Prophet *Zechariah*, chap. 11. 12, *&c.* but likewise special notice taken of the low price that they valued him at, as that which gave occasion to his cutting asunder his staffe called *bands*, that he might *break the brotherhood between Judah and Israel*: whereupon immediately follows his taking unto him *the instruments of a foolish Shepherd, and the raising up of an idol Shepherd in the Land.* Nor do we read that *Judas* did ever entertain any thought of betraying his Master, untill he had with indignation seen more cost bestowed on him, then he thought was necessary: as is evident in all the four Evangelists, especially St. *John*, who tels us expresly, chap. 12. 4, *&c. That it was* Judas Iscariot Simons *son which should betray him*, *that*

that ſaid, why was not this oyntment ſold for three hundred pence, and given to the poor? Not that he cared for the poor: but becauſe he was a thief, and had the bag, and bare what was put therein. A ſhrewd ſign that they are moſt apt to deal *Judas*-like with Chriſt, who think (as he did) all coſt beſtowed on him to be but waſt, except it be to paſſe thorow their own fingers, that they themſelves may have a feeling of it. And one thing more I muſt needs take notice of, that as none of the Diſciples denyed, curſed and forſwore his Maſter, but *Peter* only, who alone without his leave drew a ſword in his defence, ſo neither is it ſaid of the reſt that *they all forſook him and fled*, till after that *Peter* had raſhly attempted to defend him by force. As if the holy Ghoſt would have Chriſtians obſerve, that fighting for Chriſt without warrant from him is the next forerunner of forſaking him. And certainly, when he himſelf doth urge his *ſervants not fighting to defend him* from the *Jews* as an argument to prove that *his Kingdom is not of this world*, Joh. 18. 36. either we muſt deny the conſequence, and

ſo argue him guilty of falſhood, who profeſſeth that *he was born for this end, and for this cauſe came into the world, that he ſhould bear witneſs to the truth*, ver. 37. or elſe be forced to confeſs, that they who pretend to fight for Religion give too much occaſion to ſuſpect, that they intend not ſo much a ſpiritual kingdom unto Chriſt, as a temporal dominion unto themſelves. Which may eaſily appear to have been the main end, unto wch. the See of *Rome* the Pope and his adherents have bent their endeavours, ever ſince they tranſlated *non occidendo ſed moriendo*, into *non moriendo ſed occidendo*, and choſe rather to make others, then to be themſelves, partakers of the ſufferings of Chriſt, although it were his obedience to *death*, even *the death of the Croſſe, through which, as the captain of our ſalvation, he was made perfect*, Heb. 2. 10. and that not only for our ſakes, but for our example alſo, 1 Pet. 2. 21. So that *Antichriſt* never ſhewes more like himſelf, then when he ſeems forwardeſt to fight for *Chriſt*, eſpecially when he maketh war againſt them, whom God in his

his good providence hath raiſed up to be *nurſing Fathers* and *nurſing Mothers* to his Church, thoſe *higher powers*, unto which *every ſoul muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake*, Rom. 13. 1, 5.

SECT. XXVI.

The Concluſion.

I Say no more; but heartily pray that, as Chriſt came once in humility to *deſtroy the works of the Devil*, wherof *Rebellion* is none of the leaſt, and will one day come again in glory *to conſume with the ſpirit of his mouth, and deſtroy with the brightneſs of his coming, that wicked the Antichriſt*, whoſe religion, ſo far as it is properly his own, is the profeſſion and practice of *Rebellion*, in *oppoſing and exalting himſelf above all that is called God, or that is worſhipped*: ſo all that take upon them to love the Lord *Jeſus Chriſt* in ſincerity may both inwardly abhor, and hate

in their hearts, and outwardly in their lives and converſations give evidence of their unfained diſlike and deteſtation of all Rebellion againſt God and man, that he may both *enlarge their hearts to run the wayes of his Commandements*, and they may readily *ſubmit themſelves to every ordinance of man for his ſake*: that if the *fiery tryal* ſhall happen unto them, and they *for conſcience toward God endure grief, ſuffering wrongfully, they may not think it ſtrange, but rejoyce, in as much as they are partakers of Chriſts ſufferings, and the Spirit of God and of Glory reſteth on them*: *that ſuffering according to the will of God, as Chriſtians ought to do, patiently and joyfully, they may commit the keeping of their ſouls to him in well doing, as unto a faithful Creatour*. Amen.

Anno, cujus numerus Chronogrammate iſto votivo comprehenditur.

Sit ſoli ſapienti Deo gloria, veritati victoria, pietati honos, Eccleſiæ pax, reipublicæ proſperitas, regno ſtabilitas, regi clara ac plena felicitas.

A Postscript,

Briefly pointing out that use, which may be made of the foregoing Treatise, by way of Inference and Application.

In Eight Sections.

Sect. I.

The occasion of the Authors writing this Postscript, and his purpose in it.

HAving in the precedent Treatise, about sixteen years ago, taken notice of what I found observable in holy Scripture, concerning the nature of *Rebellion*, together with the properties and practises of *Rebels*, and now (*March* 11. 1660.) considering how many, and how great Revolutions have

been ſeen to all the world, in the publick affairs of theſe Nations, ſince that time; I think I have juſt cauſe and occaſion, not only, with humble reverence and admiration, to adore the infinite wiſdom and goodneſs of God, whoſe Providence diſpoſed, *That thoſe things ſhould be written ſo long afore-hand for our learning*, as St. *Paul* ſpeaketh, Rom. 15. 4. *And to be our examples, upon whom the ends of the world are come, that we ſhould not luſt after evil things*, as it is, 1 Cor. 10. 6, 11. But likewiſe with horror and amazement to lament and bewail the careleſs neglect at leaſt, if not wilful contempt thereof by ſome, who profeſs themſelves Chriſtians, and pretend to a more then ordinary meaſure of Sanctity and Sincerity. *For had not the Prince of the power of the air, the Spirit that worketh in the children of diſobedience*, Eph. 2. 2. *The God of this world blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4. 4. *Had they not become vain in their imaginations, had not their*

fooliſh

fooliſh hearts been darkned, Rom. 1. 21. thoſe men, who now adayes are called Phanaticks, whether old or new, might eaſily have ſeen their own diſpoſitions deſcribed, and have heard their own dooms decreed, in thoſe things, which are recorded by the holy Ghoſt in Scripture, concerning Rebels and Rebellion, from the firſt beginning of the world until the laſt conſummation thereof. Rebels are, and will be, Rebels ſtill, as well at long running, as at firſt ſetting out. Nor ſay I this with reſpect unto thoſe amongſt our ſelves alone, but likewiſe with relation unto others every where elſe. Rebellion is Rebellion in every corner of the world, as well as in *Chriſtendom*, and Rebels are Rebels, as well in *Germany*, *Spain*, and *Italy*, as in *England*, *Scotland*, *France* and *Ireland*. But every man is, or ought to be, beſt acquainted with himſelf, and with his own particular Practiſes, Opinions and Principles; and therefore without condemning or accuſing any, eſpecially ſuch as have been judged already, and are gone to their own places, I will only deſire every man, that hath

read the fore-going Treatise, to consider seriously, what use he may make thereof, by way of Inference and Application: which is, That what the holy Ghost in Scripture hath expressed, concerning *Rebels* and *Rebellion*; may be a Touch-stone for all men to try themselves by, whether indeed they be Rebels or no: and consequently a ground of just reproof and terror unto some, of comfort and encouragement to others, of serious Admonition and Exhortation unto all.

Sect. II.

That which is recorded in Scripture concerning Rebels *and* Rebellion, *a* Touch-stone *for all men to try themselves by, whether indeed they be* Rebels *or no.*

For the first, if *Rebellion* in Scripture doth generally signifie any opposition of an inferiour unto his Superiour, contrary unto that duty of subjection, wherein he standeth obliged unto him, more particularly that, which is accompanyed

panyed with obſtinate, perverſe, and ſtubborn contumacy, or contempt; eſpecially that, which is openly avowed, and purpoſely maintained by violence and force of Arms, as is evidenced in the ſecond and third Sections of the foregoing Treatiſe; then all they that know themſelves guilty of ſuch oppoſition, muſt needs confeſs that they are Rebels; unleſs they will pretend they may correct Gods Word, and charge the holy Ghoſt himſelf, by whoſe Inſpiration the Scriptures were written, with ſhortneſs of diſcourſe: which in effect would be no leſs then blaſphemy: But, if they be ſure they are not guilty of ſuch oppoſition; they may be as ſure, that they are not lyable to that appellation. As a Superiour, in relation unto his Inferiour, cannot upon any account be a Rebel: ſo an Inferiour, in relation unto his Superiour, muſt needs be a Rebel; if he wilfully, and contemptuouſly oppoſe himſelf, by violent reſiſtance, or obſtinate, perverſe, and ſtubborn diſobedience. And that not only when he doth it alone by himſelf, but likewiſe when he doth

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it together with others, be they never ſo many: yea, though he be not an author or ring-leader therein, but only an aſſociate unto, a partaker with, or a follower of others: as is ſhewed, *Section* 4. Nor is he a Rebel only, that being an inferiour, doth purpoſely and deliberately intend and reſolve to caſt off all ſubjection generally unto his Superiour, and that he may ſtill continue and perſiſt in his obſtinate courſe of diſobedience, doth labour by multitude and power to withſtand and over-top authority, by violence and force of arms, to maintain and uphold himſelf in his diſobedience, and ſet himſelf free from that ſubjection, which he oweth, and is due to his Superiour: but even he, that doth it in any one particular, and but ſuddenly, or occaſionally only, ſo long as that diſobedience is continued and perſiſted in: as is ſhewed in the 5. Section. Yea, he is a Rebel, according to the language of the holy Ghoſt in Scripture, who doth ſo oppoſe himſelf, not only to his publick, whether Political or Eccleſiaſtical, but likewiſe to his Oeconomical Superiour, whether paternal or

or deſpotical: for in all theſe reſpects may one man be inferior unto another, as his Superiour, and by obſtinate diſobedience become guilty of Rebellion againſt him: as is ſhewed in the 17. and 19. Sections. Nay more, in relation unto God, who is Superiour unto all men, and all men inferiours unto him, in a larger, though not in a ſtricter ſenſe, every man as being a ſinner againſt him, is a Rebel alſo: as is ſhewed in the 3. Section. Yea, and he, that is a Rebel againſt God in a ſtricter ſenſe, may be a Rebel againſt man alſo, when being an inferiour he obſtinately diſobeyeth his Superiour, requiring obedience unto the Commandements of God: and he, that is a Rebel againſt man immediately, may be a Rebel mediately againſt God alſo; becauſe God doth always require of inferiours obedience unto the precepts and prohibitions of their Superiours in all things, that are not either expreſly, or by neceſſary conſequence, forbidden or commanded by himſelf: as is ſhewed in the 6. Section.

SECT.

Sect. 3.

Rebellion a very hainous and pernicious crime.

For the second, If Rebellion be an hainous and pernicious evil, both odious in it self, disgracefull and dangerous unto them that practise it, especially then when it, is as it may be, aggravated by severall important circumstances, as is shewed in the 9, 10, 11. 17. Sections, and in other places: how can it choose but fill the faces with shame, and strike terrour to the hearts of all those men, whose own consciences witness against them that they are guilty of that crime? especially if they be such, as professe themselves Christians, and pretend they have been taught as the truth is in Jesus; because by being Rebels they deny that in their works particularly, which by their words they generally profess, and by building again the things which they destroyed, make themselves transgressours, as Saint *Paul* speaketh

eth, *Gal.* 2. 18. All the woes and curses, all the Judgements of God denounced in his word against impenitent sinners in general, as well as against Rebels in particular, belong unto them whilst they are such. No man I suppose will be so unreasonable, as to deny or doubt of the certainty of this truth, and therefore whosoever hath dealt sincerely with himself in the former particular, when he hath cause, to confess a Rebell, will not refuse, or rather cannot forbear to deal severely with himself also, and say with the Prophet *Jeremiah*, Lam. 1.20. *My bowels are troubled, mine heart is turned within me, for I have grievously rebelled.* If the practice of Rebellion, especially under a pretence of promoting by such means true Christian Religion in the purity and power of it, be not Popish and Antichristian onely, but even Hellish and Diabolical also, as is shewed in the 24. and 25 Sections, even impudence me thinks should blush and presumption tremble, to see those men that call themselves Saints, and would be reputed of the godly party, listed in the black Regiment of the Beast that ascendeth out of the bottomless

tomleſs pit, and labouring with all their might aud main, with the hazard of their bodies and their ſouls too, not onely to make war againſt and overcome, but even to kill the witneſſes of Jeſus, and if poſſibly they could to interrupt their reſurrection unto life again, and hinder their aſcenſion into heaven. But as Saint *Paul* hath foretold, *Evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived: Ever learning and never coming to the knowledge of the truth. Now as* Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe alſo withſtand the truth. Men of corrupt minds reprobate concerning the faith.* But they ſhall proceed no further; for their folly ſhall be manifeſt to all men, as theirs alſo was, 2 *Tim.* 3. 7, 8, 9. 13. *When they ſhall ſay peace and ſafety, then ſudden deſtruction cometh upon them unawares, as travail upon a woman with child, and they ſhall not eſcape,* as the ſame Apoſtle ſpeaketh, 1 *Theſ.* 5.3. *For he that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy,* Prov. 29 1.

Sect.

Sect. IV.

To be preserved or recovered from the crime of Rebellion *a very great blessing.*

FOr the third, If it be, as certainly it is, a great blessing, to be preserved from the guilt and power and punishment of any sin, either by restraining, or especially by renewing grace; and when men have been overtaken, and have fallen, to be restored by repentance; then of necessity it must by so in the case of such an hainous and pernicious crime as Rebellion is: they who through the preventing and assisting grace of God, have kept themselves, being kept by him innocent from that great transgression, have great cause to magnifie the goodness of God unto them, and to rejoyce in hope, that he who hath begun that good work in them, will graciously proceed to continue it still and perfect it unto the end, that by patient continuance in well-doing, seeking for glory

glory, and honour, and immortality they may receive the end of their faith, the salvation of their souls, eternal life, and that Crown of righteousness, which is laid up for them, that love and look for his appearing, *who humbled himself and became obedient to the death, even the death of the cross, and therein gave himself an ensample for us, that we should follow his steps.* And to those who formerly have been guilty of Rebellion, but now have known the plague of their own hearts, and have accepted the punishment of their iniquity, who by true and unfeigned repentance have made their peace with God, and are fully resolved for the future never to be so overtaken again, there is greater cause of comfort and encouragement, than myriads of earthly contentments can afford. Both God and all good men will highly applaud them all, and there shall be joy in heaven over every one of them, *even more then over ninety and nine just persons which need no repentance:* as our Saviour himself saith, *Luk.* 15. 7. Such prodigal sons when they come to themselves indeed, and return home to their heavenly Father, are welcomed

welcomed by him with more then ordinary entertainment; and if any self-conceited brethren will unkindly upbraid them with their former follies, he himself will answer for them, and be their advocate to plead their cause unto their best advantage, as is most emphatically evidenced in the Parable, *Luke* 15. 11. &c.

Sect V.

A serious Exhortation unfeignedly to to repent of, and carefuly to watch against, the crime of Rebellion.

For the fourth; If it be a necessary duty, as certainly it is for every man in particular especially if he professe himself a Christian, unfeignedly to repent of all his sins past, and carefully to watch against all future falls, then of necessity it must be so in the case of Rebellion, which is not onely a sin in it self, but usually accompanied with other sins: or rather indeed a general Magazine of all mischiefs there being hardly any other evil to be

found, which it will not proceed from, or produce, as is shewed in the 14, 15, and 16 Sections of the foregoing Treatise. They then that know themselves to be Rebels indeed, as they tender the glory of God, the credit of Religion, the welfare of the places where, and persons amongst whom they live, their own spiritual comfort, and temporall prosperity for the present, yea the future eternal salvation of their own souls, must give all diligence, both speedily and thorowly by true and unfeigned repentance, and a real Reformation to return unto God, and recover that estate from whence they are fallen: that since they have not had *primas partes Innocentiæ*, by avoiding the guilt of Rebellion, yet at least they may have *secundas partes Pœnitentiæ*, by endeavouring that so great a sin may not continue still to have dominion over them, but that they may be delivered out of that snare of the Devil, wherewith they have been led captive by him at his will, as Saint *Paul* speaketh, 2 *Tim.* 2.26. that, as he exhorteth concerning wrath or sinfull anger, *Eph.* 4. 26,27. (which, Rebellion, I think, is seldom

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or never without, if they would not give place unto the Devil, to set up his throne in them, they suffer not the sun to go down upon their sin. Out of question he that lieth down to sleep with Rebellion in his soul unrepented of, is sure to have the Devil for his bedfellow at least. And for the rest, all they that have been either defended or delivered from that fearfull estate, are mainly concerned, as much as the present safety and eternal salvation of their precious souls comes to, *to take heed that they stand fast, that they be strong in the Lord, and in the power of his might, taking unto them the whole armour of God, that they may be able to stand against the wiles of the Devil, and to quench all the fiery darts of the wicked:* as Saint *Paul* exhorteth, *Ephes. 6*, 10, *&c.* And to this purpose, for brevity sake, I will onely commend to their considerations this one caution, that, as ever they desire, intend and expect to escape, being guilty of Rebellious practices, they withdraw themselves from the society of Rebellious persons, and take heed they give no entertainment unto any Rebellious opinions,

or principles, whatſoever extraction they be of, whether Popiſh, Presbyterian, or Popular: if it be not more proper to refer them all unto one original, the Myſtery of Iniquity, as their common Mother: For I make account, that Popery, Presbytery, and Popularity, rightly underſtood with reſpect to their rebellious opinions and principles, are but as ſo many ſeveral Dialects in the language of that Beaſt, which *had two horns like a Lamb, and ſpake as a Dragon*, Revel. 13. 11.

Sect. VI.

Religion *and* Liberty *of* Conſcience, *unjuſtly pleaded to juſtifie, or to excuſe*, Rebellion.

But peradventure ſome men will think it improbable at leaſt, if not impoſſible, that they who pretend unto others, and it may be perſwade themſelves, that they do nothing but out of pure zeal for Religion,

Religion, and that they may preſerve their Liberty of Conſcience, which they are perſwaded they ought to contend for, with all earneſtneſs, and to their utmoſt perils, ſhould be guilty of Rebellion, and juſtly to be tearmed Rebels. To this I anſwer: Firſt, It is true, that to ſay a Religious Rebel is *contradictio in adjecto*: that true Religion and Rebellion are inconſiſtent contraries: But it is as true, That every Imagination of the Mind is not Religion, nor every Zelot truly Religious: witneſs the *Phariſees* among the *Jews*, of whom our Saviour ſo often complaineth; and the *falſe Apoſtles*, with whom St. *Paul* had ſo much ado: who though they were indeed the *Miniſters of Satan*, and *deceitful workers*, were yet transformed as the Miniſters of righteouſneſs; yea, *transformed themſelves into the Apoſtles of Chriſt*, 2 Cor. 11. 13, 14, 15. If diſſimulation and hypocriſie be any ordinary property of Rebels, as is ſhewed Section 15. then Rebels may be Rebels indeed, notwithſtanding their pretended zeal for Religion: and, grant them as religious in other things as themſelves

ſelves can deſire, yet in the practice of Rebellion they muſt needs be irreligious. Secondly, it is true, That Liberty of Conſcience is a precious thing, dearly purchaſed by Chriſt, and graciouſly beſtowed upon them that are his: and therefore, as to be highly valued, ſo carefully to be kept and preſerved by them. *Stand faſt*, ſaith St. *Paul, in the Liberty wherewith Chriſt hath made you free, and be not intangled again with the yoke of bondage*, Gal. 5. 1. But it is ſpiritual liberty of conſcience, not carnal licenciouſneſs of converſation, which Chriſt hath purchaſed for Chriſtians. And therefore the Apoſtle in the 13. verſe of that chapter, having ſaid, *Brethren, ye have been called unto liberty*, addeth withall, *only uſe not liberty for an occaſion of the fleſh, but by love ſerve one another. As free*, ſaith St. *Peter*, *and not uſing* (or, *not having*) *your liberty for a cloak of maliciouſneſs, but as the ſervants of God*, 1 Pet. 2. 16. And it is obſervable, that he inſerteth that caveat in the midſt of his ſerious exhortations unto ſubjects and ſervants to obey their Magiſtrates and Maſters,

Masters, and after the example of Christ, to submit themselves unto them, not only in doing good willingly, when it is commanded by them, but likewise in suffering wrong patiently, even then when it is unjustly done by them. As if he intended of purpose to prevent this very objection, and to teach Christians, that civil subjection is no way inconsistent with spiritual liberty, but subservient unto it. That Liberty of Conscience was ever denyed by, or unto, any Christian, is more than I know: but I am sure, that none can ever be deprived of it. Nor is it probable, that they, who plead Liberty of Conscience, to justifie, or to excuse, their own rebellion, in an obstinate disobedience unto that Authority which is over them, do themselves believe, that there is any justice in that plea; since they themselves are notoriously known to be most rigorous exactors of conformity to their own Orders and Ordinances, from them over whom they have power, whether they have authority, or no.

Sect. VII.

What Rebels *may be truly tearmed* Phanaticks.

But some men perhaps are not troubled so much, that they should be thought Rebels, which it may be they know, though they will not acknowledge, to be but just, as that they should be tearmed *Phanaticks:* the reason whereof, if they do not truly understand, they will be apt to suspect, that more is intended by it, then is indeed, or ought to be. Therefore concerning that term, I will say, that though it be not new, for we may read it written about 60 years ago by the very learned and judicious King *James*, in his Bas. Dor. pag. 42. yea 1600. years ago, by *Horace*, in his Book *De Arte Poetica*, yet I believe it was never so much used, as it hath been of late, within these two years; and peradventure not alwayes, nor by all men, in the same sense. Though it seemeth to

to be borrowed from the *Greek* φάσις, or φάσκω, which properly signifie to shew, and to appear; yet the deduction I suppose is not so regular, as that any thing concerning the signification may be certainly inferred from thence. But, with willing submission unto better judgements, I conceive it may be fitly enough applyed unto them, whose Sanctity is more in shew, then in substance; *Who have a form of godlineſs, but deny the power of it*, as St. *Paul* speaketh, 2 Tim. 3. or as Tit. 1. 16. *Who profeſs that they know God, but in works they deny him, being abominable, diſobedient, and unto every good work reprobate:* or, as it is in the margin of our Bibles, *void of judgement.* Such hypocrites, as the Scribes and Pharisees were, to whom our Saviour saith, *Ye outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity*, Matth. 23. 28. Or unto them, who pretend the appearance of such truths unto themselves, either in Scripture, or without it, as none besides themselves can see to be such; and for which they can give no better reason, then

then the perswasion of their own private spirits, that it is so; and think it a sufficient warrant for their own most exorbitant actions, and enormous practises, that they walk but according as they are guided by the new light that appeareth in them. So that in lighter matters, and of less consequence, *Phanatiques* and *Phantastiques*, in weightier matters, and of greater moment, *Phanatiques* and *Phrantiques*, or *Phrenetiques*; may seem to be terms that are somewhat allyed. But in neither of these senses are *Rebels* and *Phanatiques* convertible terms. For, as there may be *Rebels*, which do not go about to dissemble their rebellion, by pretending obedience, and professing dutiful subjection, but openly own their Rebellion, and avouch themselves Rebels, by denying that they owe any subjection at all, when indeed they do; and then such *Rebels* cannot in that former sense be truly termed *Phanatiques*: So, on the other side, there may be some men, that are hypocrites in other matters, and so in that former sense may be termed *Phanatiques*, which yet are not *Rebels* in other

other reſpects, but only as by their hypocriſie they ſin againſt God, and ſo are *Rebels* in a larger ſenſe only. Again, as there may be *Rebels* who do not pretend themſelves, nor are drawn into, or guided in their rebellious practiſes, by any ſuch pretended light, either in or out of Scripture, appearing to themſelves alone; and then though they be *Rebels*, yet they are not *Phanaticks* in that later ſenſe: So, on the other ſide, there may be ſuch, as pretend New-light appearing to themſelves alone, either in or out of Scripture, in other matters, not relating at all unto Rebellion; and ſo in that later ſenſe they may be *Phanatiques*, although not *Rebels*. But, when men hypocritically diſſemble, and profeſs they are dutiful obedient ſubjects, though all the world may plainly ſee, in the courſe of their actions, that they purpoſely intend and practiſe obſtinate diſobedience and rebellion; ſuch men I make account may be truly termed both *Rebels* and *Phanatiques*, in the former ſenſe. And when men that apparently practiſe *rebellion*, urge for their juſtification, or excuſe, ſuch pretended truths, either

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in or out of Scripture, as none beſieds themſelves can ſee to be ſuch, I conceive ſuch men to be truly termed both *Rebels* and *Phanatiques*, in the latter ſenſe; and that of whatever perſwaſion they are, whether *Popiſh*, *Presbyterian*, or *Popular*. Some of whoſe Principles, Opinions, and Practiſes, if truly underſtood and ſeriouſly conſidered, I believe would be found, not only inconſiſtent with *wholeſome words*, even the words of our Lord Jeſus Chriſt, and the *doctrine, which is according to godlineſs*, as S. *Paul* ſpeaketh, 1 Tim. 6.3. but likewiſe deſtructive of all good Government. Some men peradventure may hope as they would have: but I, for my part, expect no good at all to *England*, from any either *Popiſh conclaves*, *Presbyterian conſiſtories*, or *Popular conventicles*, but only, under God and the King, from Parliaments and Convocations, legally called, conſtituted, continued, and concluded, as they ought to be.

SECT.

Sect. VIII.

The Conclusion.

BUT I perceive I have already gone beyond the bounds of that proportion, unto which I did purpose at the first to confine this Postscript: therefore I will adde no more but this, having been as is generally known to those amongst whom I live, a constant sufferer for my loyalty and conformity in all the late troublesom times, from the first beginning of the war in the year 1642. so long as any usurpers of pretedded authority were in power, That Resolution which hath born me up, and kept me from sinking under my burthen, was bottomed upon or buoyed up by two Syllogisms, in the Premises whereof I saw such apparent evidence of truth, that I could not but firmly adhere to the Conclusion, and order my course accordingly, unless I would renounce the government of reason, and resolve to be blind with mine eyes open.

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The one was this:

No man, that is next under God a Supreme Magistrate within his own Dominions, can be obstinately disobeyed, violently resisted, publickly reproached, forcibly constrained, or imperiously required, to do any thing contrary to his own mind, by any of his Subjects, without sin.

But every King of *England* is next under God a Supreme Magistrate within his own Dominions.

Therefore, no King of *England* can be obstinately disobeyed, violently resisted, publickly reproached, forcibly constrained, or imperiously required, to do any thing contrary to his own minde, by any of his Subjects, without sin.

The other was this:

Now to call in question, and condemn as unlawful, that Government which was setled in some Churches, whilst some of the Apostles themselves were living, and generally received in all Churches, before the Divine authority

authority of some of the books in the Sacred Canon of Scripture it self was so received, is either Hereticall, or Schismatical.

But now to call in question, and condemn as unlawful, the Government of Bishops, as superiours to other Presbyters, is to call in question, and condemn as unlawful that Government which was setled in some Churches, whilst some of the Apostles themselves were living, and generally received in all Churches, before the Divine authority of some of the books in the Sacred Canon of Scripture it self was so received.

Therefore, now to call in question, and condemn as unlawful, the Government of Bishops, as superiours to other Presbyters, is either Heretical or Schismatical.

These two Syllogisms I had once a purpose to improve into two Treatises, under these two titles, *Logick for Loyalty*, and *A motion for Moderation*. But finding my self, partly through age, but more through

through other infirmities, disabled so, that I cannot, with safety and comfort of my health and life, take pains as I have done formerly, I am constrained to lay aside those thoughts. And now, as if I were to make my last Will and Testament, I bequeath those two Syllogisms, to every Loyal Subject of the Crown, and obedient Son of the Church of *England*; who is, as I resolve to be, and pray that I may be able alwayes to approve my self,

A faithful servant unto Unity and Peace, so far as it may stand with Truth and Holiness.

THE END.